Instructions for sending to camps

The METHODIST WOMAN

May . .
1942

THE METHODIST WOMAN

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of

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BETTIE S. BRITTINGHAM, Editor HELEN E. COX, Assistant Editor

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Who's Who

Mrs. Thomas H. Nicholson, **Mount Vernon, Iowa, President of the World Federation of Methodist Women.**

Mrs. C. C. Long, **President of Ohio Conference, Conference Chairman of The Assembly.**

Mrs. C. R. Willis, **President of Columbus District, Local Chairman of The Assembly.**

Mrs. Ruth Mougey Worrell, **Executive Secretary of Ohio Council of Churches and Member of the Local Committee for The Assembly.**

Miss Alice R. Appenzeller, **former President Ewha College, Seoul, Korea, now with the Department of Public Relations, Scarritt College, Nashville, Tennessee.**

Bishop John Calvin Broomfield, **Bishop of St. Louis Area.**

Harold Garnet Black, **Beverly Hills, California, author *The Prodigal Returns* (Revell), was assistant editor of the first Methodist *Herald* which was published in Los Angeles by Dr. Roy L. Smith, prior to his assuming his new duties as Editor of *The Advocate*. Dr. Black writes: "I feel that the restoration of the Family Altar is more than ever important in the stress of war days. The women have it largely in their power to re-establish it, since they are queens in their own realm, the home."**

Ask Yourself

1. **Quote what Madame Chiang Kai-shek wrote about peace.**
2. **.....is fighting to smash this bottleneck, "which is choking democracy."**
3. **How was Hwa Nan moved?**
4. **Important dates, May 19-22, 1942.**
5. **Name some of the activities of Scarritt College.**
6. **Why should church women be interested in Sheppard Bill S. 860; Senator Pepper's Bill S. 1280; Anti-Lynching Bill H. R. 971?**
7. **An imperative duty of all Christian parents.**
8. **How is cash sent in for supplies put to work?**
9. **Why is a "plus service" necessary?**
10. **An officer's workbook.**

—Henle

—Meisel

—Henle

Mothers—Peacemakers

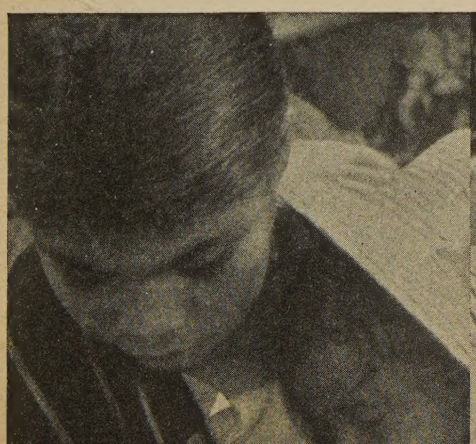
As we celebrate Mother's Day this year, we are aware as never before that mothers around the world are facing similar problems. Every corner of the globe is affected by war. Christian women of England, Australia, Germany, China, Japan, Italy, Russia, Finland, Canada, United States, and many other nations see their sons plunged into a turmoil of war. Undoubtedly, each individual mother in this world scene is asking "why, why." All are somewhat like the Chinese mother who looked upon a Japanese soldier killed in war and said, "I wish I could do something for that mother." In times like these we are aware of the potential strength of mothers around the world to bring peace—a just and durable peace. Seated around a conference table, we believe the mothers of the world could find a solution to the problems of war for they, more than others, know the terrific cost of war. They would know how to give, if necessary, to keep the peace. We know of no higher goal for Christian mothers than that of "Mothers—Peacemakers."

Mothers have come to see that winning military victories does not mean winning the war for unless there is love, sympathy, respect for personalities, victory on the battlefield means little. Starving men, women, and children only serve to breed hate and more war. It is at this point where mothers, because of their common experience of motherhood, can begin to reconstruct the world. They can begin to build a bridge of friendship, love, and understanding among the women around the world.

Virginia Woolf says, "Women must weep or unite against war." She is a very wise woman. Muriel Lester brought this message from Japanese women in 1933: "Miss Lester, we have no vote, no power to make our opinions known, no organ through which we can speak to the world. You are going around the world. Will you please take a message for us? Tell people everywhere that the women of Japan are solid for peace." About this time Madame Chiang Kai-shek of China wrote: "Undoubtedly those of us who are Christians, particularly women, recognize and acclaim the necessity for peace on earth and good will among men. Yet, how many of us are willing to take our Christianity seriously enough to work and to sacrifice our own lives, or even our own interests, in order to uphold our faith?" We believe that this latter statement would be endorsed by women around the world. But if we have peace in the future, we must work to keep the peace now. The women of one nation cannot bring about peace alone, but the women of all nations working together can do it! Friendship, understanding, respect for peoples, willingness to sacrifice for the common good is the only sure road to peace.

—Henle

—Wolff



President David D. Jones

Bennett College . . .

The Editor Goes Visiting

THE music in the chapel at Bennett College, Greensboro, North Carolina, died away and the special religious observances of Easter week were over. Miss Sallie Lou MacKinnon, executive secretary of the Board of Missions and Church Extension, was the speaker for these special services which culminated in a Communion service on Good Friday at 6:30 A. M.

We stopped off at Bennett en route to several southern conference meetings. This was our very first visit to Bennett and we marvelled at all the things we saw. One is not at Bennett for more than five minutes before one recognizes the fact that President and Mrs. Jones are interested in each of the 360 students on the campus. They are justly proud of their girls and they like to talk about them. President Jones speaks of Bennett College as "an arsenal of democracy." Explaining what he means, he says, "an arsenal is a forge for the tools of combat, and if the democratic way is to stand triumphant in the fight for human achievement, its arsenals must forge tools for construction and progress of truer steel and finer temper than can be found in destruction's tanks, guns, and planes.

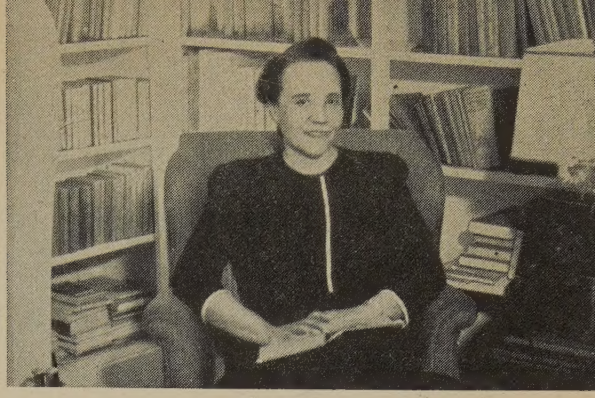
"Young people are the machine tools by which the nobler life of our future will be fashioned. Our schools and colleges are the workshops in which these living instruments can be finely machined for consecrated service to God and fellow man. We, at Bennett College, like to think of our institution as one of America's arsenals of light and life.

"Progress is being made for democracy—progress all along the line; but even as there are bottlenecks choking production of machines for horrid war, just so are there bottlenecks in the battle for

Usher Board, 1941-42

Entrance to Carrie Barge Hall
One of the Lovely Dormitories

An Arsenal for Democracy



Mrs. David D. Jones

a better way of life. One of the most severe of these points of construction is the lack of adequate facilities for the proper training of young Negro women. A large per cent of them lack funds sufficient to pay the necessary expenses involved in college training. Bennett College is fighting, heart and soul, to smash this bottleneck which is choking democracy."

Miss MacKinnon spoke to me of the enriching experience of Bennett. Later I learned from many of the students and from Mrs. Jones of the contribution which she had made to their special services. The students were greatly interested in her addresses based on "Women's Colleges in Foreign Lands." We toured the campus and were thrilled by it. Nursery school, student broadcast, arts and crafts department, home economics, dramatics, music, sports, the lovely dormitories and beautiful chapel—are all a part of life on Bennett campus.

The founders of Bennett, representing the Board of Education and The Woman's Home Missionary Society of The Methodist Church, had a realistic attitude toward the education of women, a viewpoint with which the administration has continued entirely in sympathy.

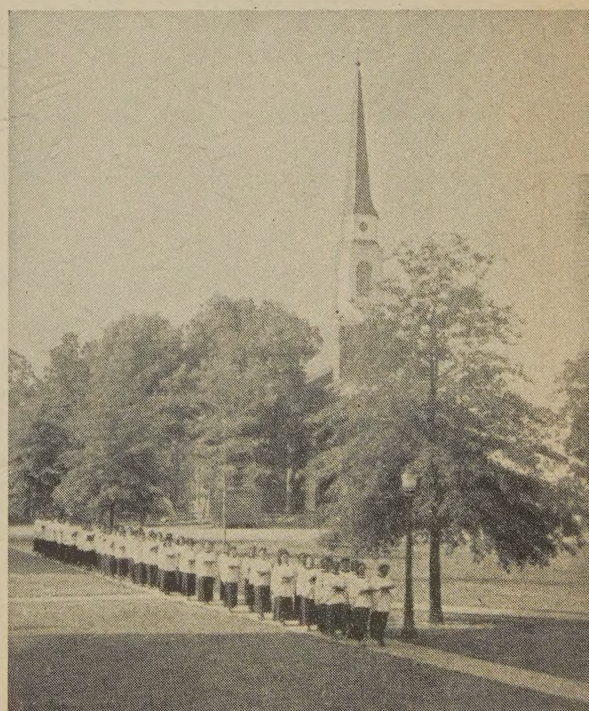
The theme of the campus—the teaching, the study, the recreation, the dining hall, the residence halls, is the development of tastes and abilities making for simple, harmonious living.

The total program of activities is designed to meet individual needs. Students share in every activity and sit on the council which democratically decides academic and social issues. There is a constant emphasis on the democratic process in committee service, the choir, the dramatic guild, the religious groups, the student senate, and the special cultural and practical clubs.

Bennett College, one of the only two colleges in the country devoted exclusively to the higher education of Negro women, is limiting its enrollment for the coming year to approximately 400 students. The Admissions Committee of the college is urging as many prospective students as possible to make a visit to the Bennett campus and see its facilities and activities while undergoing the interviews and tests required of all applicants. This preliminary visit to the campus is a step in the procedure recently set up by the Admissions Committee, which is charged with seeing that all students who enter the college have the ability and industry necessary to profit by the college's program of individual guidance and instruction.

Each year Bennett College graduates about 40 young women who go forth to carry the Christian culture into teaching or social or religious work among their own race or to establish influential Christian homes. Eva Desjournette was student operator for the Bennett College broadcasts. Following her graduation, she took a teaching position. One of the first things she did in her new work was to visit the broadcasting studio to inquire about a period similar to that of Bennett's over WBIG. Now she is writing her own script and conducts a broadcast each week.

Our visit to Bennett was all too short but the gracious hospitality of President and Mrs. Jones, the faculty and students will long be remembered. We accused them of practicing for visitors but in our heart, we knew that this spirit of hospitality pervaded the campus all the time. It will be there when you visit Bennett.



Bennett Choir and Chapel in background

Activities at Bennett College

A Woman and a College

By Mrs. Thomas H. Nicholson

President Lucy C. Wang
Holding the College Seal Banner

Last fall a revered woman passed from her adopted home in China, to her eternal Home. So closely identified was she throughout her long life with the history of Hwa Nan College, that its name is all but synonymous with hers. Its campus does contain a beautiful dormitory dedicated by grateful alumnae as Trimble Hall. When Miss Trimble first went to China in 1889, building a college for women seemed as preposterous as raising figs on bean stalks. To educate girls at all was absurd and worse than useless—so said fathers and brothers. But Miss Trimble opened a school for girls and bribed their parents to let them attend. She secured scholarship money from this country for expenses, and continued to nourish her dream. She had a conviction that Chinese women must be prepared to make their contribution to their country and to the world. In 1908 she organized the Foochow Preparatory School with thirteen girls. In 1911 sod was broken for the first building. Students carried away baskets of earth as a pledge that they would assist in the building of China. This pledge became a characteristic feature of the school and persists to this day. Madame Chiang and her distinguished husband have taken cognizance of it and have committed important posts to students and graduates.

In 1938 Madame Chiang summoned to a country-wide conference fifty of China's leading women. Probably in all China's long history there had never been a like assembly. The purpose of the meeting was to acquaint women of influence with China's crisis and to set up plans for woman's part in saving their country.

President Wang and her lovely sister Mrs. Emily Ding, were both invited. Conditions made the trip to Kuling seem impossible. Roads had been destroyed to prevent their use by the invader; buses were few, and they bogged down in the mud, followed no schedules, made no connections; delays, hardships due to cold, rain, and lack of accommodations made the trip hazardous but these gentlewomen made it and came into close fellowship with Madame Chiang. Their letters describing this "truly beautiful, charming woman" and the plans she set before the conference read like classics. "Here is no blind leadership, therefore we follow," wrote Dr. Wang.

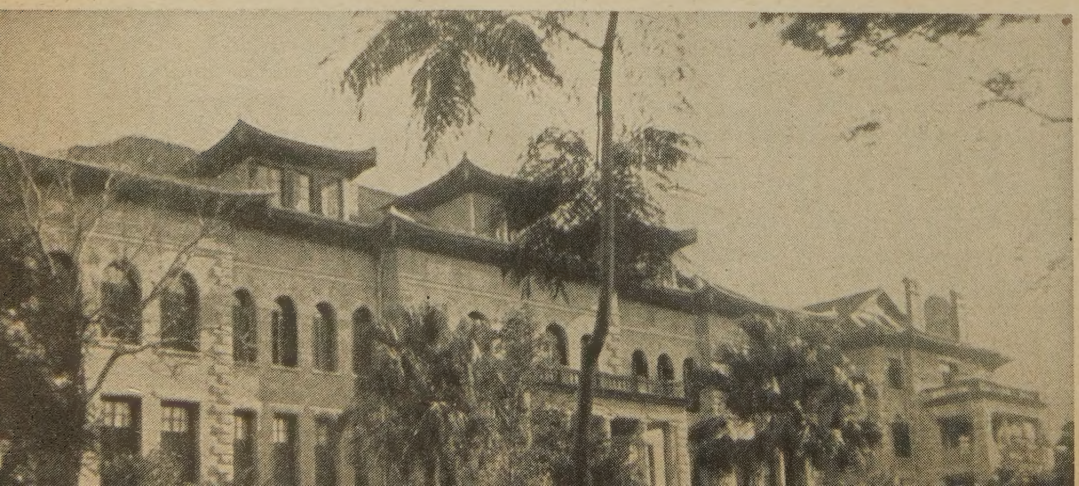
Hwa Nan began to operate as a full four-year college for women in 1917. It graduated its first college class in 1921. It holds an absolute charter granted by the Board of Regents of New York, and is the only separate woman's college in China registered under the Chinese government.

Miss Trimble served as president until 1925. She was succeeded by Dr. Idabelle Lewis, who carried on heroically during the days of anti-foreign and anti-Christian violence, until the government required that national leaders be placed in charge of all educational institutions. For a year the college was administered by a commission made up of fully trained alumnae. In 1928 Dr. Lucy Wang was made president which position she still holds. Miss Wang is the product of five generations of scholars. A grandfather, Wang Jun Keng, was a noted scholar and served as governor of three provinces. Her great-uncle was tutor to the last Ch'ing Emperor. When she was inaugurated Dr. John Edwards, representing The Methodist Church, commissioned her with the following words: "To you, Miss Lucy Wang, lady of noble birthright through gentle Chinese ancestry, of unusual talent, of excellent training, and of a second birthright into a newer civilization, is today entrusted the guidance of this im-

portant institution. You, yourself, have come to be known in the West as well as in the East as a representative of the best in this new civilization. It is a great honor to you to be called to serve as chief officer in this your Alma Mater. It is likewise a great compliment to the school that it has been able to produce fruitage of the kind you exemplify. . . . . The hopes of the years are fulfilled in this moment when one of China's distinguished daughters takes the helm of Hwa Nan. . . . . With faith in your ability, with appreciation of your willingness to serve and with prayers for your unbounded success, we commit to you the treasures and responsibilities of this noble office."

President Wang has fulfilled every highest hope of the supporters and friends of the College. She has met the sudden, unprecedented, and terrific emergencies that have overtaken this school and continue to harass it, with intelligence, resourcefulness, and faith. She has not shrunk before any task. The story of the experiences of Christian colleges in China during recent years, would make an epic such as history has never produced. Thousands of students and faculty have trekked westward in search of safety from the aggressor. Hwa Nan moved up the Min River into Yenping Province and has been carrying on in crowded, temporary quarters. A member of the faculty wrote, "Did you ever try to move a college? And in the middle of a term?" Then follows a graphic description of the ordeal. Boats were not available. Again and again the school was promised space and found it occupied by soldiers, or the boat detained for some purpose. After exciting and trying experiences they finally found themselves packed together on a small boat. The temperature was about ninety degrees. For two days and a night students and faculty endured dangers and discomfort which pass description. At one stage soldiers demanded the boat and some of them came on board despite the boatman's protests. The next morning the soldiers departed, but placed the boatman under arrest, and took him to the military headquarters. The situation was critical but, "our little college president washed her face, put on a clean dress, and with her green umbrella, started up the long hill to the military headquarters. We were tied up on a sandy beach while we waited. The girls were soon washing clothes, for where two or three college girls are gathered together, the world over, they wash socks and underwear. In less than two hours, really short work for official red tape, President Wang came down the hill and the boatman with her. China may be a man's country but there are always some women who know how to get things done." (*The Indian Social Reformer* recently raised the question, "Who is the greatest man in the world?" Answer: "Madame Chiang Kai Shek.") At last the college arrived at its temporary home. In spite of skillful organization there were many problems still to be solved.

The President's Annual Report describes the quarters into which the school is settled. An old mission electric plant was turned into chemistry laboratories. Temporary structures were erected for urgent needs. Two of the larger buildings were named after Dr. Idabelle Lewis and Ethel Wallace, "but the rest of our little shacks are not big enough to have names." She notes with gratitude the fine spirit of the college, the recognition its various departments have received from the governors of Yenping and Fukien provinces. The Fukien government requested the college to train all music teachers for the province and gave eight thousand dollars (Chinese money) to help finance the project. The Glee Club made a trip to the capital of Fukien under government subsidy. A special course was opened in the Home Economics Department for girls who could spend only two years in college, but who learned sanitation, hygiene, food value, child care, which would give them valuable aid in the development of home life. After graduate study on Child Welfare and Family Relations at the Merrill-Palmer School in Detroit, Miss Margaret Seeck opened this new Department at Hwa Nan. Providentially this



Hwa Nan College

new project coincided with Madame Chiang's efforts in behalf of war orphans. (Miss Seeck was formerly private secretary of Madame Chiang.) A Social Service Department is doing remarkable work in Yenping. The manager of the match factory contributed twenty-five hundred Chinese dollars to this project for the benefit of the girls and children of his factory workers. The students had organized six Sunday schools through which they reach several hundred children. The national and local governments made generous contributions to the various departments. The Ministry of Education of Chungking granted a scholarship in honor of Generalissimo Chiang. Graduates were being sought for "every phase of human activity. Not so much for the subjects that they can teach but because girls with Hwa Nan's spirit of willing service and Christian character seem to be wanted."

Hwa Nan's graduates are to be found in places of influence in other countries as well as in China. Some of them are wives of prominent officials or pioneering businessmen. Margaret Wong-Sung is wife of the Chinese Council General in South Africa. Another alumna is his secretary. Rebecca Ling, a Y.W.C.A. secretary, has been in Hawaii University taking special training. Ling Ia Ming was elected to the general secretaryship of the Y.W.C.A. in Australia. A number of alumnae are in America doing graduate work for higher degrees. Some of them are in medical service. Many in social service. Everywhere they win recognition for their application, their trained minds, their sterling character. The motto of Hwa Nan College is, "Having received, I ought to give," and that is the guiding principle of its graduates.

In the midst of conditions for which she expressed gratitude, President Wang reports the burning of Payne Hall, a terrific loss to the College. Hwa Nan in Foochow, occupies one of the loveliest college sites in the world. Its buildings are worthy of its exquisite setting. President Wang said of this major tragedy: "Without the Father's sustaining strength I could not have borne it. I was covered with a pall of shock, grief, and depression. It was the encouragement of friends that helped me to face forward and not back, and to realize that as Miss Trimble said: 'Hwa Nan is not in the building. Hwa Nan is you girls.' " The directors have met and have unitedly planned to replace this building. Plans are going forward in the belief that "Hwa Nan cannot be thwarted by a mere fire." The estimated cost of the new fireproof building will be sixty-five thousand dollars. This institution belongs to the women of Methodism. They will not fail it in this time of need. Bishop Gowdy says: "Hwa Nan can fulfill the function of the founders better than any college I know. She is free to choose her own staff and can have a Christian faculty. She sends out Christian graduates. Nearly every school in Fukien Province has a Hwa Nan graduate and the influence of these young teachers is tremendous. Often they are the only Christians on the faculty of these institutions." President Wang writes: "In spite of uncertainty and trouble, we are thankful for the privilege of living and serving. You can be assured that Hwa Nan College, the institution which you love, is endeavoring to do her share during these trying days. Your prayers are a buoyant force, without which we could not face all of our daily problems."

Dr. and Mrs. James Ding and Family.

Dr. Ding is President of the Anglo-Chinese School. Mrs. Ding is the sister of President Wang

Lydia Trimble's work is not finished though she has laid down her tools. She is building still for time and eternity, for China and the world. A fellow missionary refers to his acquaintance with her when "Hwa Nan was in the making. What a glorious achievement it was and will be. I shall always think of the prow of that gallant ship fashioned after the delicate and heroic features of Lydia Trimble. Something really creative happened with the birth of Hwa Nan. Happy those who were there and had a share in it all."

The Assembly

Woman's Society of Christian Service
The Methodist Church

May 19-22, 1942 **Columbus, Ohio**

Welcome to Columbus

By Mrs. C. R. Willis

ONLY once or twice in a lifetime do really great honors come to most of us. Columbus, Ohio, is about to realize one of these honors when the very first Assembly of the Woman's Society of Christian Service of The Methodist Church comes to our city May 19-22.

We are proud of the hospitality of Columbus, a city of many churches and homes. It is not only the capital of a great state but also lies in the heart of Methodism. We have sixty-six Methodist churches, South Side Settlement, McKelvey Deaconess Home, White Cross Hospital, Methodist Children's Home, Goodwill Industries, and Ohio Wesleyan University within Columbus District.

Our hotels will welcome all, regardless of race or creed and our Methodist women, God bless 'em, will try to anticipate your every want. We are not entirely unselfish as we know that some of the Spiritual Power of this great body of Christian women will be left behind to bless and strengthen us.

So, in the name of the Methodist women of Columbus, I bid you welcome to our hearts, our homes, and our city.

Welcome to Ohio

By Mrs. C. C. Long

THE First Assembly of the Woman's Society of Christian Service is warmly welcomed to Ohio Conference. The deep sense of appreciation which is ours, in the privilege of entertaining this first great meeting, we shall hope to prove by the measure of hospitality which awaits all delegates and visitors.

From the district bordering on the waters of Lake Erie, to the one on the banks of the Ohio, the eleven districts await May 19th with keen anticipation, while our local committee at Columbus, under the able leadership of Mrs. C. R. Willis, is tireless in their preparations. To say that Ohio Conference is delighted to welcome the Assembly, only barely expresses the joy we feel in your coming to our conference.

The Local Chairmen for The Assembly

An Open Letter to Methodist Women

By Mrs. Ruth Mougey Worrell

For many weeks Methodist women of Columbus have been meeting and planning together trying to think of all the things they can do to show you how glad they are to have you as their guests at this the first Assembly of Methodist women. We realize what it means to be the hostesses to the representative women of the largest Protestant denomination in the world and we want in every way to make you feel how welcome you are. We are justly proud that it was one of our own women, Mrs. W. H. McCallum, who gave the inspiration for the theme of this year, "For the Facing of This Hour," and she will be one of the many hostesses to greet you.

Methodism has always held a place of honor in Columbus. It is the home of the resident bishop of the Columbus Area of the Central Jurisdiction. It has been host to some of the greatest gatherings of the church—The Methodist Centenary, the Sixtieth Anniversary of the Woman's Foreign Missionary Society of the former Methodist Episcopal Church. It was in Delaware that the sixtieth and last national meeting of The Woman's Home Missionary Society was held. In 1936 the last general conference of this church met here, and Delaware has just been the place of meeting of the National Study Conference on the bases of a Just and Durable Peace.

It was a very different world that saw the opening of the Centenary in 1919 to the one of today. Then the thousands of people who attended that great celebration came rejoicing in the fact that "The War to End All Wars"—"To Make the World Safe for Democracy" was ended.

In 1942 you come to us in the midst of the greatest war the world has ever known. Never in history was there a period of such universal stress and danger as the times we live in. It is for the "Facing of this Hour," that we are meeting together.

Gigantic problems loom before us: Migration, housing, economic relations, interfaith and interracial co-operation, the family, alcohol and narcotics, the church and the local community, our world missions, our men and women in service for the defense of our country, the rising tide of hatred, a just and durable peace when this war has ended. We are staggered as we face these problems. It is with deep penitence that we acknowledge our share in the world's guilt and woe but we know that God lives and love and friendship and fellowship still exist. We look to you for leadership as we think and pray together in these days of darkness and peril. We trust you are all planning to come to this great conference in May. We understand some of the difficulties that lie in your way, but we need each other. Our *hotels*, our *homes*, and our *churches* are waiting to welcome you.

"God of Grace and God of Glory,
Grant us wisdom, Grant us courage,
For the facing of this hour."

A Personal Invitation

At the opening session of the ASSEMBLY, to be held in Columbus, Ohio, on May 19, 1942, there will be a *Communion Service*, conducted by Bishop H. Lester Smith and Bishop Robert E. Jones, both residents of Ohio.

It is anticipated that this service will be a high spiritual hour, setting the tone for the entire meeting. The President of the Woman's Division of Christian Service is personally inviting members of the Woman's Society of Christian Service, wherever they may be, to enter into this service through meditation and reading of the Scripture. The *Communion* will be observed between 3 P. M. and 4 P. M. Eastern Wartime, so each one will know the hour in her own time zone, at which she should join in the service.

These are days which require renewing and strengthening of spiritual forces in the life of every Christian. Methodist women are called to unitedly bow in penitence and humility as they face the challenge of the days ahead. The invitation of our Lord is heard again, "Whosoever will, let him come."

If anyone should wish to follow the Communion meditation which will be used in Columbus, a copy will be sent upon request in ample time for May 19. Address—

Mrs. J. D. Bragg, *President*, 3666a Montana Street, St. Louis, Missouri.

Tentative Program for the Assembly

Tuesday, May 19, 1942

AFTERNOON SESSION—2:00 P. M.

Organization of Assembly.

Message of President—Methodist women across country will unite in this service. See personal invitation—Mrs. J. D. Bragg.

Communion Service—Bishop H. Lester Smith and Bishop R. E. Jones.

EVENING SESSION

Address, Bishop Arthur J. Moore, President Board of Missions and Church Extension.

Presentation of Missionaries and Deaconesses.

Wednesday, May 20, 1942

MORNING SESSION

Methodist Women and Program of Evangelism.

Keynote speech on evangelism, by Dr. Thomas E. Jones, and addresses by missionaries, Miss Julia Reid, Miss Cora Lee Glenn, and others.

Methodist Women and Educational Program.

Keynote speech, by Dr. David D. Jones, and messages by Dr. Alice Appenzeller, Miss Mary Floyd, Dr. Cloyd V. Gustafson, and others.

Noontide message—Bishop Ralph S. Cushman.

AFTERNOON SESSION

Methodist Women in Social Welfare and Rural Work.

Keynote speech, by Miss Katherine Lenroot, Children's Bureau of United States Department of Labor, and addresses by the Misses Helma Jo Fernstrom, Emma Freeman, Dorothy Russell, Sarah McCracken, and others.

Special Conference Hour.

EVENING SESSION

World Federation of Methodist Women Program.

Thursday, May 21, 1942

MORNING SESSION

Methodist Women and World Citizenship.

Keynote speech, by Mrs. Arthur Brinn, National Council of Jewish Women, and messages by Miss Lydia Gerhart, Mr. William Kaufman, and others.

Methodist Women and Co-operative Enterprises.

Messages, by Miss Edith Lowry, Home Missions Council of North America; Miss Sue Weddell, Foreign Missions Conference; Miss Amy Welcher, United Council Church Women.

Noontide message—Bishop William C. Martin.

AFTERNOON

Commission Meetings.

Special Conference Hour.

EVENING

Special Sacrificial Supper.

Youth and Student Program— Dr. Ortha Lane, Mrs. Ruth Muskrat Bronson, speakers.

Friday, May 22, 1942

MORNING SESSION

Report of Commissions.

Noontide meditation—Bishop James C. Baker.

AFTERNOON SESSION

Recognition of Missionaries.

Forward Look on Personnel—Dr. Hugh C. Stuntz.

Pledge Service.

Closing Consecration Service—Bishop Clare Purcell.

Are We In It?

By Alice R. Appenzeller

NO MATTER what our personal beliefs or preferences, every man, woman, and child in the country has been dragged into this war. We're in it, for better, for worse, whether we like it or not. Every phase of our life is affected. We have no choice—there are no ivory towers that we can retire to if we would. No hamlet is so remote, no individual so ignorant or obscure as to be able to hide from the influence of this terror, which is roaring over the land like a flood when a great dam breaks.

The real issue of victory for better life or defeat into slavery is *character*. It has emerged so early in the war and so clearly that the press and radio are pointing it out every day. The disasters which began at Pearl Harbor and have been repeated with sickening rhythm through Singapore and the "Normandie" appear to be largely due to inward weakness, lack of attention to duty, jealousy among leaders, carelessness, drinking—all defects which the enemy saw and used as his point of attack. We have been putting our trust in "reeking tube and iron shard," as Kipling says, calling on dust and not on God to guard. The easy philosophy of "getting by" is bringing forth its bitter fruit now.

In such a crisis where can we turn but to the church, the only institution on earth entrusted solely with the producing of character modeled after the pattern of God's laws? These laws, on which the universe runs, cannot be broken; but we are being broken against them these dreadful days. What is the church doing to meet the nation's and the world's utter need? Is Jesus Christ being lifted up to draw all men unto himself in obedience to his way, the only way of life?

Mere busyness in local church activities will never meet this need. Running around in circles and adding to the multiplied trivialities that have absorbed so much of the time and strength of good church members will never do it. We are temporarily in arms, but *defense* of our country, our homes, our church, comes from men and women able to stand the strain of such terrible days as these, and of the more trying ones that will follow. Are the present leaders and members of the church ready for this task? Has the church taken warning from the State by greatly increasing the numbers of those in training to lead in the vital spiritual work of building character? What are the eight million Methodists, united under God for such a time as this, doing about it?

There is already a lack in the number of ministers needed to supply the present churches, and daily many are being drawn into the chaplaincy and other forms of emergency service. Church leadership is more and more depending on lay workers, not untrained, inexperienced volunteers who give odd moments, but expert leaders in religious education, Bible teaching, young peoples' and club work, in all forms of rural and city service through the church, reaching out through the world. The need is for a host—hundreds of such workers today and for thousands tomorrow, when peace forces upon us the appalling results that total war is mounting up every hour. Where are these workers coming from? The wise old Roman Church is girding herself, we hear, for this task. Shall Methodists wail in the day of trouble that help came "too little and too late"?

Doing What About It?

Methodism has so few training centers for lay workers that they can be counted on one hand, and the students in them are only a few score. Our theological seminaries do not emphasize lay training, but several of them offer courses admitting women students. Small numbers of graduate students, studying for lay leadership, are found in the Garrett-Chicago Training Center, at Boston and Drew Universities. The National Training School for Christian Workers in Kansas City has its special task of training deaconesses, and is an undergraduate school only. Scarritt College is Methodism's largest center especially intended for the training of lay workers, men and women, both graduate and undergraduate, in many varieties of service at home and abroad.

At Nashville, Tennessee, almost due south of Chicago, Scarritt College completes in June her first fifty years of service for the training of Christian workers for The Methodist Church. Her group of beautiful Gothic buildings, her growing staff of distinguished faculty, her 2,000 graduates and former students serving in many lands and in varied types of work, are the result of the devoted labors and unstinted gifts of the former Southern Methodist Church. But with unification Scarritt College became the property and responsibility of the whole Methodist Church, in which the people she is training will chiefly serve.

At Scarritt one sees eager boys and girls, graduates of the junior college, working for their bachelor's or master's degrees. The Nashville Univer-

Workers on furlough and young nationals from foreign countries add variety to the Scarritt pageant

sity Center, formed by the three adjacent colleges, Vanderbilt University, George Peabody College for Teachers, and Scarritt College, enables a student to register in any one of the schools and take work in either of the others, with equal credit and no overlapping of courses. Scarritt's special offerings are in the field of Bible, religious education, social studies and missions, as well as other courses related to the training of Christian workers.

At Scarritt one finds, also, mature workers on furlough from mission lands and from home work in city settlements and rural fields. Young nationals from foreign countries add variety to the group, and their keen interest in the wealth of opportunity before them brings a freshness that sometimes the sated American college student lacks. This year there are two young women and a man from China, two from Mexico, a minister and his wife from Cuba, two Brazilians, and three Czechoslovakians. One of them is a girl who, after completing her work at Christmas, married a Brazilian man she met at Scarritt. Old and young, Americans and others, share in the work and play that make life at Scarritt a memorable experience.

Besides this cosmopolitan group the Scarritt pageant is constantly enriched by meetings and conferences which are held in her beautiful rooms or in the city.

In addition to classroom work, students give ten to fifteen hours a week to supervised field work in some of the city or rural churches near by, or in the three Methodist settlements in Nashville, one of them for Negroes. A unique opportunity just being developed is a rural project. The Scarritt College Rural Center has been developed from the former Cumberland Mountain School at Crossville, Tennessee. This old academy was owned by the Tennessee Conference and has been leased to Scarritt for a five-year trial as a place where students preparing for rural service may serve an interneship for practical training, just as medical students do. The assets consist of the campus and buildings with furnishings, a farm of some 430 acres with equipment, an unimproved tract of 525 acres on Black Mountain, and an endowment of approximately $75,000. A fine young agricultural graduate and his wife, a graduate in home economics, and a Scarritt deaconess are already established in the Rural Center, have begun work in the community and are ready for the first students to come there as "internes." Support for this outstanding project is being sought. Methodists are still a rural people, but the Scarritt College Rural Center is Methodism's only place for such specific training. Our world is going to need thousands of workers who have this sort of preparation and experience. Surely this beginning in essential defense will appeal to some loyal Christian who will see its strategic importance now.

Another project in process of development is a School of Social Work at the University Center, of which Scarritt would form an important part, especially in her emphasis on the Christian motive in all such service. Already she gives her students excellent training for social work, but better facilities are needed.

Insurance for a Better Future

Will young people accept the challenge of the needy world and offer their lives for the Christian

service they are trained for at Scarritt College? Workers among the youth of today answer, Yes! Our boys and girls are eager to do something that will count in building the kingdom of God on earth. Many of them are thoughtful enough to see that war, with all its urgencies, is only temporary, and that in the years immediately before us not only must vast material reconstruction be undertaken, but that the need for moral, social, and intellectual rebuilding will be even greater. This is the church's task, and if she will furnish the means and places for training, her youth will not fail to give themselves to this challenge. Financial help in scholarships, etc., must be a part of this program. After seeing them through college many parents are not able to help their children in graduate study. Most of the Scarritt students work part of their way, but require scholarship aid also. A full scholarship costs only $500 a year. Surely many individuals or groups can be found to supply these in whole or in part. Already the demand for Scarritt graduates far exceeds the supply. In the past six months more than fifty pastors have written to Scarritt asking for trained assistants in various forms of church work. There is just a little trickle where there ought to be a stream of refreshing supply. What of the far more compelling needs for workers that will come when all the mission fields are open again and the whole world crying to the church, "Come over and help us." Dare we hide our eyes from this vision which already has come before us? Shall we not seek first God's kingdom by investing in these schools, which are our best insurance for a better future? Scarritt College holds high the motto of her past fifty years, the noble words of William Carey of India:

"Attempt great things for God
Expect great things from God."

Missions under Professor Mabel K. Howell are a part of the Scarritt tradition

Suggestions for Prayer During May

Foreign . . .

The Conference on Africa to be held at Otterbein College, Westerville, Ohio, June 19-25. There is a growing feeling on the part of many boards working in Africa that they need aid in planning their work so to fit into and reinforce the whole Christian program for Africa. The immensity of the tasks of evangelism, Christian education, literature, public health, and relations to government calls for common prayer and counsel. Newell S. Booth, of Elizabethville, Belgian Congo, has been released by the Methodist Board for part-time service in preparation and organization of the June Conference under the guidance of the Africa Committee. Methodist missionaries on furlough from Africa, Africa secretaries and Board Members will join with representatives from other denominations in this conference.

Home . . .

Newark Maternity Hospital, El Paso, Texas.

In Extremis

An Affirmation for a Time of Personal Anxiety

IN THEE I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrow, or loss, illness, death or calamity of any sort. I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil; but having done all, I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my Rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the spirit, Thou makest all things to work together for good to them that love Thee. Out of my darkness a great Light shineth. I am still, and know that Thou are God.—*James Myers, Industrial Secretary of the Federal Council of Churches.*

Department of Christian Social

An Open Letter

By Thelma Stevens

Special letter to Secretaries of Christian Social Relations and Local Church Activities

DEAR CO-WORKERS:

Numerous requests are coming from local and district secretaries of Christian Social Relations and Local Church Activities, asking that more regular channels be established to the local society. The burden of such channeling rests with the conference secretary. She may from her cultivation fund find it advisable to send regular monthly letters to district or local secretaries. Following is an excellent example of a letter that was sent to local societies in the Illinois Conference. Limited space makes possible only a part of the letter:

"Dear Co-workers:

"Plan with the other officers so that each woman of the church will have a part in the work of the church. The following suggestions may help. Do not feel that you need to undertake every project suggested. Choose the one, or several, which seem best fitted to your group.

"1. *Visit.* See to it that someone calls on the new family in the neighborhood, the sick, the sorrowing, and the absentees. Use the telephone if necessary.

"2. Organize a class in first aid or home nursing. We must be ready to carry part of this burden for there is bound to be a shortage of nurses.

"3. Keep in touch with the boys in camp, with letters at frequent intervals. Cookies and candies are not unwelcome and if cookies are packed between layers of marshmallows they will travel in fine shape. Popped corn is ideal to pack around your best cake for mailing. Books and games as well as cookies, cakes, and candy may be sent to the camp nearest you in care of the head chaplain, and will be used by the boys during their recreation hours.

"4. Circulate a petition among parents of soldiers and sailors for the passage of the bill forbidding the sale of alcoholic beverages in or near any of our army posts or training camps—bill S. 860. Signers need not be confined to parents, any voter may sign such a petition. Send it to your Senators and Representatives or to the minority or majority leaders in the House or Senate. Write personal letters also!

"5. Clean up your newsstand. You may have to call in the mayor or the states attorney to do it, but if you can get some of the trash outlawed, the fight will be worth it.

"6. Be informed regarding the candidates whenever there is an election, and see to it that every Methodist voter goes to the polls. Provide a committee on transportation if necessary.

"7. Save all the cancelled stamps you can get of any denomination and send them to Rev. Oscar L. Smith, Box 1388, Tucson, Arizona. Their sale will provide funds for welfare work among the cotton pickers of that section.

"8. Send to Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, for the Handbook for the Department of Christian Social Relations and Local Church Activities and pamphlets. They have very definite suggestions for action. Get them! (See list of printed materials for this Department now available on page 17.)

"9. Plan a planting and canning campaign in preparation for the fall Booth Festival. Any of our institutions will be glad to provide the cans, if you will fill them. Budgets may be small this year, and canned foods will help them serve efficiently.

"10. Write me of any project or plan which you find helpful, that I may pass it on to other units, as the need arises. If I can be of any help in any way, feel free to write me also.

"11. There is some very special work planned for Illinois Conference to do at Rantoul for the Chanute Field boys. You will receive definite information about it very soon.

"12. Attend our Woman's Society of Christian Service Camp at Lewistown this summer. I have made no attempt to list these in the order of importance, for needs vary with different groups. Needs are great and we must be alert that we miss no opportunity for service. May the year prove a successful one for all of us as we do our bit in Kingdom building.

"MRS. JAY G. BUCHAN,
"*District Secretary,*
"C. S. R. & L. C. A."

There has been some misunderstanding relative to the meaning of Civilian Public Service Camps and the place of Conscientious Objectors in the present crisis. Some church groups have been unsympathetic without remembering that the United States Government recognizes this classi-

Relations and Local Church Activities

fication of registered youth and makes provision for same. Civilian Public Service Camps have been developed to provide constructive service for Conscientious Objectors, who under the Conscription Act are assigned to "work of national importance under civilian direction." The government has approved plans for those, who in faithful response to conscience find it impossible to perform a type of service in war or in preparation for war, either combatant or non-combatant. Religious agencies have been permitted to develop alternative service of a constructive type. The church is called upon to help its youth defray expenses for service in this capacity. The Methodist Church is responding throughout the country, but the needs increase. Contributions may be sent to Dr. Chas. F. Boss, Jr., 740 Rush St., Chicago, Illinois.

Special attention is again called to the Seminar on Christian Social Relations and Local Church Activities that has been planned at Garrett Institute, Evanston, Illinois, for two two-week periods. (June 22-July 3; July 6-17.) Interested individuals may write the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, N. Y.

The following list of recommendations were approved by the Executive Committee of the Woman's Division at its quarterly meeting, March 17, and they are here called to your attention for guidance at this point:

1. Because of the growing evils of alcohol consumption in military encampments and defense-project areas, the department urges church women to renew their efforts to secure the passage of the Sheppard Bill, S. 860. (This bill is still in the Senate Committee on Military Affairs with Sen. Robert E. Reynolds of North Carolina, Chairman.) The Department further recommends that pressure be brought upon the President of the United States and the Secretary of the War Department for the enforcement of the May Bill.

2. In this time of national crisis when individuals and groups are being urged to conserve for the defense effort, and co-operate in the rationing of consumer's goods, more than two billion gallons of hard liquor is in storage for civilian use, estimated sufficient for a five-year period. We recommend that requests be sent to the President of the United States and to Mr. Leon Henderson for the converting of this hard liquor into products required in defense industries as one means of alleviating the sugar rationing. This plan would be one means of safeguarding members of the family, "the first line of defense." We may well ask why American housewives must economize on the use of sugar when liquor interests use 150,000,000 pounds annually for what gives no return in health, efficiency, or morals.

3. Many civic and church agencies throughout the country are working for the passage of the Federal Poll Tax Bill (Senator Pepper's bill S. 1280) as one step toward helping all groups of people exercise citizenship rights. (This bill outlaws the poll tax payment as a prerequisite to voting in eight Southern states.) We urge the Woman's Division to support its passage with increased effort.

4. In the light of the recent lynching at Sikeston, Missouri, and the increased racial tension in various sections of the country, there may well be renewed effort to enact federal legislation against lynching. We urge the support of H.R. 971, the Anti-Lynching Bill. (The bill is in the hands of the Judiciary Committee of the House—Rep. H. W. Summers of Texas, Chairman.) This bill provides for Federal Investigation of the Government Agency failing to protect the victims from mob violence with payment of $2,000 to $5,000 in damage to family of victims by government agency guilty of neglect.

5. We urge the continued support of S. 1313, the Thomas Bill for Federal Aid to Education. This bill has been referred to the Senate Committee on Education and Labor, Senator Thomas, Chairman.

6. The Committee faced the gravity of the world situation; the uncertain or tragic path which individuals, families, and nations must follow during these war days; the problems which try the

(*Continued on page 31*)

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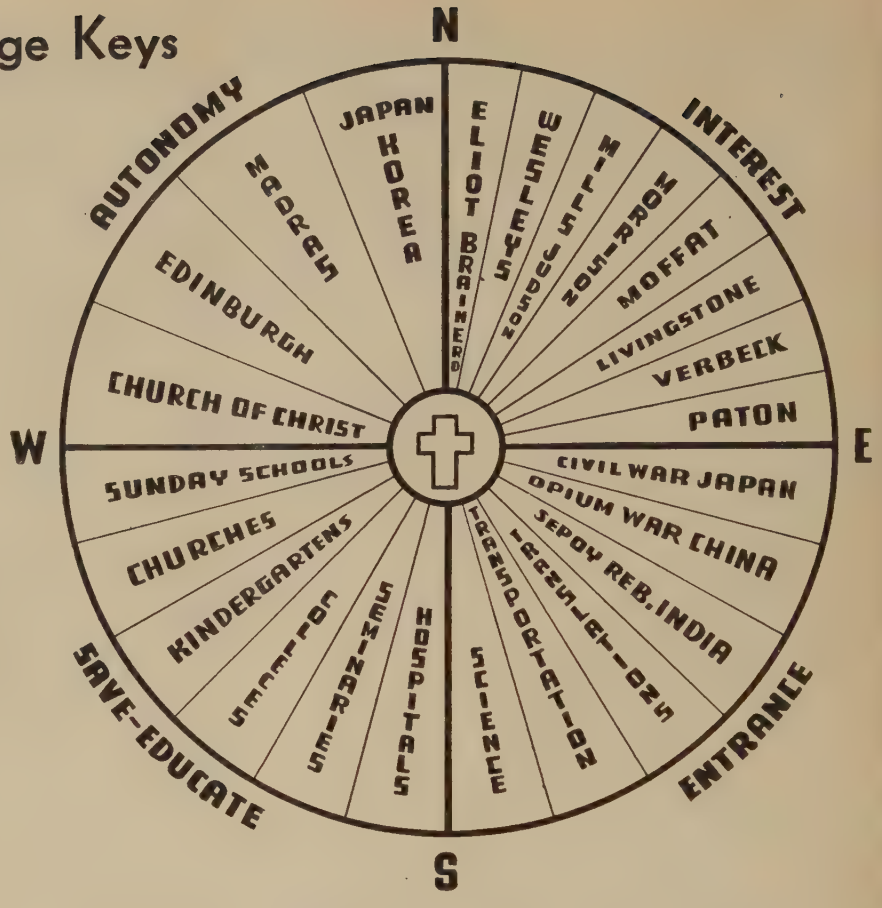
God Uses Strange Keys

By Bishop J. C. Broomfield



THE Circle appearing in connection with this article has been drawn to show four phases of our missionary problem, and to make plain that the vital problem of missions today is not found in any foreign field but rather in the homeland. This will appear as we go around the Circle.

During the first three centuries of the Christian era the church was awake to her missionary responsibilities, and phenomenal progress was made in carrying the gospel to the countries bordering the Mediterranean.

With the opening of the fourth century, bringing with it a fraternizing of church and state, there began an ebb in missionary interest and activity which continued until near the close of the eighteenth century. For nearly fifteen hundred years we find the church "asleep at the switch" so far as general obedience to the great Commission was concerned.

Of course, there were individuals, like Saint Patrick, Saint Columba, Saint Augustine, and Father Xavier, who kept the missionary torch burning; but the church as a whole was not interested in going into all the world with the gospel. Very naturally, therefore, the first phase of our modern missionary task was to *interest the church* in obeying her Lord's command to "go into all the world and preach my gospel to every creature." This phase is shown in the Circle from N to E.

A great missionary awakening on both sides of the Atlantic followed the Evangelical Movement under the Wesleys (1703-1791), and the Great Awakening in this country under Jonathan Edwards (1703-1758), and others. The church became interested. A few of the names of the outstanding missionary leaders of that period appear in this section of the Circle. May we follow them as they appear.

In the first segment we have John Eliot (1604-1690) and David Brainard (1718-1747) early missionaries to the American Indians. Eliot was a great scholar, and gave to the Indians portions of the scriptures in their own language.

The entry of the names of the Wesleys in the great segment is deliberate. William Carey (1761-1834) has been referred to as "the father of modern missions." That honor, I believe, belongs to John Wesley. Long before Carey was born we find Wesley sending Nathaniel Gilbert to the West Indies; Lawrence Coughlin to Newfoundland, and the Irish emigrants to Nova Scotia. Soon we find Philip Embury in New York and Robert Strawbridge near Baltimore; and Asbury and Coke sent by Wesley to aid the early Methodists in the colonies. All of this missionary activity before Carey enters the missionary picture. Carey's entry was on May 31, 1792, when he preached his "deathless sermon" to the Baptist Association at Nottingham, England; but eight years before that, Christmas 1784, missionary work by the Methodists had so developed as to make possible the organization of the Methodist Episcopal Church.

Continuing around the Circle, we next find the names of Samuel Mills (1783-1818) and Adoniram Judson (1788-1850), members of the Haystack

Prayer meeting group. In quick succession we find Robert Morrison (1782-1834) in China; Robert Moffat (1795-1883) and David Livingstone (1813-1873) in Africa; Guido F. Verbeck (1830-1898) in Japan; and John G. Paton (1824-1907), known as the Saint Paul of the nineteenth century, in the New Hebrides Islands.

The almost simultaneous awakening of the church on both sides of the Atlantic provided men and money to carry out the Great Commission. An interested church, however, found the doors of the nations closed; and the problem of entrance into mission lands unsolved. The opening of these doors is a fascinating story. God uses strange keys with which in the fullness of time, he unlocks the doors of the sealed nations. The keys to these locks are indicated in the section of the Circle from E to S.

In the middle of the last century, civil war was being waged in Japan. Coincident therewith, President Filmore commissioned Commodore Perry to deliver for him to the proper authorities in Japan an official document demanding the opening of treaty ports to the commerce of the world. The Commodore delivered the papers, over the protest of the authorities, and, as he sailed away, said he would be back in six months for the answer. When he arrived the answer was ready, and two ports—Hakodate and Shimoda—were opened. Thus, we see the United States is responsible for breaking the seal of the hermit life of Japan.

In 1807 Morrison landed at Macao, in China. The authorities resented his coming, and confined him for seventeen years to the equivalent of two city blocks. To occupy his time he studied Chinese; constructed a Chinese-English, and English-Chinese dictionary, and translated portions of the scriptures, and many hymns, into Chinese. Morrison's dictionary has been the basis for many of the translations of English into Chinese. With the dictionary and the translations, the church began to get ready for the day when China would be open to the gospel. Bibles and hymns in Chinese were ready. That day came at the close of the iniquitious Opium War between Britain and China in 1842; for when the Treaty of Peace was signed there was guaranteed the opening to the world of five great treaty ports, and these ports to this day are the great distributing centers of missionary literature and influence.

What was true in Japan and China was equally true in India. The great obstacle in the way of the going of missionaries to India was the powerful East India Company. Because of their opposition, William Carey, instead of going as a missionary, entered India as a superintendent of an indigo factory. It took a Sepoy Rebellion to reveal the strangle hold of the East India Company on India, and to awaken the conscience of Britain to the point of rescinding its charter. With the opening of the doors, our entrance was facilitated by the many translations that had been prepared, and also by the greatly improved methods of transportation.

Supplementing these have been the marvelous contributions of science, and especially of medical science, in aiding the missionaries in their labors. This brings us to the third section of the Circle, from S to W.

Naturally the missionary's first thought was the salvation of the people, and with this in mind he studied and preached. Then arose the problem of educating those who had been reached. In the meantime we have reversed the process, and are beginning now with the kindergarten and going to the university, keeping in mind all the while we are educating with a view to saving. Our program contemplates care for the body, training for the mind, and salvation for the soul. We are now in the last section of the Circle, from W to N.

From the beginning we have looked forward to an autonomous church in mission lands; a church that would be self-governing. The Congregationalists set the pace years ago, when they turned over to the Japanese the control of their work. Other churches have been slow to surrender control. In the recent drastic action of the Japan government, forcing the retirement of the missionaries and placing control of mission work in the hands of the churches in Japan, I can see the government doing drastically what we ought to have been doing moderately and increasingly through the years. Some of us who can see the hand of God in opening doors that were closed may live to see the day when, through the perspective of the years, we shall see the hand of God releasing us from responsibilities that can be carried by others in order that we may assume larger responsibilities elsewhere. I wonder if God may not be getting us ready for aggressive effort in the Americas to the south of us. What a privilege to build a spiritual hemisphere solidarity to balance the political solidarity that is developing so rapidly in our western hemisphere!

We are now back where we started and are confronted with the same problem of one hundred and fifty years ago—that of interesting the church to the point of obeying the great commission and of keeping step with the progress of the Kingdom in mission lands. I am thoroughly convinced that the real problem of missions in these days is not in any so-called mission land, but is rather in the church in the homeland.

Rebuild the Altars!

By Harold Garnet Black

SERIOUS writers are everywhere proclaiming from the housetops that mankind seems largely to have overlooked what to careful thinkers is a palpable fact: that men are essentially spiritual creatures, made in the image and likeness of God, and that the moment we become materialistic, we find ourselves in trouble—domestic, economic, international. Indeed it is precisely because we have mistaken eternal values that international chaos has come upon us, and we therefore begin to wonder just what is the way out.

To put it another way, religion has ceased to be a vital factor in far too many individual lives. From all sides—even from those who, like George Bernard Shaw, are professedly not interested in religion—we hear it said that men must get back to the philosophy of life that Jesus said he came to reveal and to illustrate as he went about the towns and villages of Palestine "doing good."

His was a very simple but very practical philosophy. Among its cardinal principles were pure motives, reverence for both God and man, honesty, and a kindly, helpful, and unselfish spirit. His brief thirty-three years on earth are the supreme example of the right attitude toward God and one's fellow men, an example that for nearly two thousand years has been the inspiration of men and women who, not satisfied with themselves but challenged by his goodness, have wanted to be better—to be like him. What greater or more worthy ambition could one have?

To be possessed of such an ambition is, of course, of utmost importance, for its possession holds within it unlimited possibilities. Its realization, however, is a matter of growth, and slow growth at that. Seed must be planted if harvest is to be gathered in later. Furthermore, seeds have to be planted early and nurtured carefully.

Modern life has taken on such a rapid tempo that, in our hurry, we have failed to be good psychologists. If children are to grow up with adequate ideas concerning God and the relation of religion to the business of living, that is, as an integral part of life, they must be indoctrinated with right patterns of thought and habit in their early years. Hitler has beaten us at that point. He knew that, in order to indoctrinate a whole nation with an idea, he had to begin first with the children and control their thinking. The Catholics have long since used the same strategy. Hitler, however, has prostituted good psychology to serve his own diabolical purpose. That is the tragedy of it.

In the good old days, family prayers in the morning and the reading of the Bible were the order of the day. These things were taken for granted, and *time was found for them.* Now, however, the children must get off to school early, eat hurried breakfasts, meet friends, and catch buses and street cars—or else! Theoretically, there ought to be time, and we hope inclination, for morning devotions, a few quiet moments in which to orient one's mind to spiritual realities. Practically, however, there is so much commotion in modern homes that, as a matter of fact, such devotions get pushed aside.

Evening likewise presents its difficulties. Overlong school assignments, home duties, social pressure, the urge for entertainment, especially by means of widely varied radio programs and movies—such things make so heavy a demand on one's time that it seems impossible to take time out to give the spiritual emphasis to life. The result is that the family altar has pretty well gone by the board. That is a spiritual disaster of the first magnitude. How tragic a disaster it really is, few seem to recognize clearly. All too true is the remark of a Texas newspaper editor, "Family prayers at night, or the simple invocation at the dinner table, these are something we tell our children about that happened in the long ago." When the foundations themselves have thus been shaken, is it any wonder that many feel that life is going to pieces in their hands?

For the express purpose of facilitating the practice of having morning devotions with a minimum of effort and a maximum of convenience, many excellent books have been prepared. Most of them follow much the same pattern: a Scripture passage, a brief meditation or bit of poetry, and a prayer. Among them may be mentioned *The Daily Altar*, $1.00 (Christian Century); *The Optimist's Good Morning*, $1.75 (Little, Brown, and Company); *The Upward Look*, $1.50 (Houghton Mifflin Company); and *Victorious Living*, $1.39 (Abingdon-Cokesbury).*

One cannot make daily use of such devotional volumes without being spiritually stimulated thereby. They continually emphasize moral and spiritual values; they give courage and inspiration to flagging, devitalized souls; they point to the

(*Continued on page 31*)

*Order these books from your nearest Methodist Publishing House and not from our Literature Headquarters.

The National Study Conference

Bases for a Just and Durable Peace

Gray Chapel, Delaware, where the sessions were held

THREE hundred and seventy-four delegates from more than forty states, appointed by denominations, councils of churches, and other religious organizations, met at Delaware, Ohio, March 3-5, 1942, for an intensive three-day study of the responsibility of the church with respect to the post-war world.

For two days the delegates met in four separate sections to discuss various phases of the problem, and drafted reports which formed the basis for recommendations adopted in plenary session on the final day. Leaders of the four sections were: Dr. Theodore M. Green, Professor of Philosophy at Princeton University, chairman of the group studying the Relation of the Church to a Just and Durable Peace; Dr. Harold Dodds, President of Princeton University; The Political Bases of a Just and Durable Peace; Miss Sue Waddell, a Secretary of the Foreign Missions Conference of North America, Social Bases of a Just and Durable Peace; Dr. Charles Turck, President of Macalester College, St. Paul, Minnesota, Economic Bases of a Just and Durable Peace.

The National Study Conference was convened by the commission to Study the Bases of a Just and Durable Peace, which represents one phase of the wartime service being carried out by the Federal Council of Churches. Other phases of the work include ministry to men in the armed forces, and other groups; work in communities near defense and training centers; and special relief activities.

Because the Federal Council has already stated its position in regard to the war, and is now actively engaged in meeting special problems that have arisen in connection with the war effort, the Delaware Conference was confined to the study of problems which require long-range wartime planning, so that the churches will be better prepared to meet the huge task of reconstruction after the war, and to fulfill more intelligently and effectively their responsibility with regard to national policies after the war.

The appearance of Dr. Leo Pasvolsky of the State Department as one of the speakers emphasized the government's concern in well-defined peace aims, even from the standpoint of the war itself.

Six lectures during the conference were given by Dr. Pasvolsky, special assistant to Secretary Hull, on economics; Dr. Hu Shih, Chinese Ambassador to the United States; Dr. Carl J. Hambro, President of the Assembly of the League of Nations; Dr. William Paton, of London, a Secretary of the International Missionary Council; Bishop Francis J. McConnell, who is president of the Division of Foreign Missions of The Methodist Church; and John Foster Dulles, a prominent international lawyer who served as counsel to the American delegation at the Paris Peace Conference after the last war.

Mr. Dulles was also chairman of the conference. Secretaries were Rev. Bradford S. Abernethy and Dr. Walter W. Van Kirk.

The delegates spoke only for themselves, not for their churches; neither did the conference as a whole speak for the Federal Council. However, many of the delegates declared their intention to press for a wide program of study in their local communities. Some expressed themselves as believing that the policies defined in the findings will come to be regarded as the most representative statement of American Protestant opinion on peace aims.

As a preface to its detailed recommendations the conference first adopted a statement of guiding principles with suggestions that it be used as widely as possible to crystallize public opinion on the basic issues. This statement had previously been adopted by the Commission to Study the Bases of a Just and Durable Peace. In brief, these guiding principles are:

WE BELIEVE

1. That moral law, no less than physical law, undergirds our world. . . . . If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order.

2. That the sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share in responsibility for the present evils. . . . .

3. That it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict.

4. That the principle of co-operation and mutual concern, implicit in the moral order and essential to a just and durable peace, call for a true community of nations. . . . . The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all peoples. . . . .

5. That economic security is no less essential than political security to a just and durable peace. Such security nationally and internationally involves among other things the use of material resources and the tools of production to raise the general standard of living. . . . .

6. That international machinery is required to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing. . . . .

7. That that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man. This requires that we seek autonomy for all subject and colonial peoples. Until that shall be realized the task of colonial government is no longer one of exclusive national concern. . . . .

8. That military establishments should be internationally controlled and be made subject to law under the community of nations. For one or more nations to be forcibly deprived of their arms while other nations retain the right of maintaining or expanding their military establishments can only produce an uneasy peace for a limited period. Any initial arrangement which falls short of this must therefore be looked upon as temporary and provisional.

9. That the right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color, or creed. . . . .

10. That in bringing international relations into conformity with the moral law, a very heavy responsibility devolves upon the United States. . . . . We must be ready to subordinate immediate and particular national interests to the welfare of all. . . . .

11. That a supreme responsibility rests with the church. . . . . The church may be used of God to develop his spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. . . . .

12. That as Christian citizens, we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living. . . . .

13. That the eternal God revealed in Christ is the Ruler of men and of nations and that his purpose in history will be realized. . . . .

Although the delegates represented a wide range of theological, economic, and political thought and often engaged in animated debate, the final recommendations were adopted by large majorities, in most instances by unanimous votes. The main points in these findings, which were referred back to the organizations represented for further study, are as follows:

The Relations of the Church to a Just and Durable Peace

The church has an "inescapable duty to speak both to its own members and to the leaders of our political, economic, and cultural life concerning what seems to it to be the will of God for the peaceful ordering of human life."

"We would say to them (our churches): If you believe in peace for the world, if you are working for co-operation between . . . . peoples . . . . you must set the example. . . . . The Christian churches must come to realize as they now do not, that joining the Church of Christ in any of its branches means entering a fellowship world-wide in extent, beyond denomination and race. . . . ."

"We would also call upon our churches to enter upon a new era of interdenominational co-operation. . . . ."

"We believe that each local church will do much to create the mood out of which a just and durable peace can grow if it will give itself to specific acts of service and reconciliation within its own community. . . . ."

The Political Bases of a Just and Durable Peace

"The churches of America face clear responsibilities in seeking to establish a better world when the war has ended."

We, as citizens, advocate that after the war "emergency measures must include policing by joint action for the protection of minorities and disarmed populations, and positive measures of economic and cultural co-operation. They should be carried out under international authorities representative of all parties concerned. There should be no punitive reparations, no humiliating decrees of war guilt, and no arbitrary dismemberment of nations."

The Economic Bases of a Just and Durable Peace

"We are deeply disturbed by the economic distress of millions. . . . . Profit has been the principal incentive relied upon to turn the wheels of industry and to bring forth the fruits of the soil. This system has in recent years developed grave defects. . . . . In this chatoic situation there has arisen in certain countries an alternative way of production which is based on complete management and control of all economic life by government. . . . . We do not believe that we are limited to a choice between these two alternatives. If this seems the only choice it is largely because the churches have failed generally to inculcate Christian motivation. Willingness to strive and to produce and to render services should not be dependent either wholly upon profit motivation or wholly upon compulsion."

The Social Bases of a Just and Durable Peace

"Among the primary factors in the maintenance of a just and durable peace will be equitable treatment of all racial groups. . . . . So long as our attitudes and policies deny peoples of other races in our own or other lands the essential position of brothers in the common family of mankind we cannot safely be trusted with the making of a just and durable peace.

"In our own country millions of people, especially American Negroes, are subjected to discrimination and unequal treatment. . . . . We call upon our fellow Christians and fellow citizens, to initiate and support measures to establish equality of status and treatment of members of minority racial and cultural groups."

Timely Books

The following books have been received in the editorial office at 420 Plum Streeet, Cincinnati, Ohio, for review. Due to the overcrowded columns of THE METHODIST WOMAN, we can only give short mention.

A Girl's Religion, by Helen Wright Mahon. This book of program suggestions has been prepared to help younger girls find not only answers to some of their questions about the place of religion in personal living, but also ways of putting religious beliefs into action in their day-by-day experiences.

The Woman's Press, 600 Lexington Avenue, New York, N. Y. Price, 40 cents.

When You Go Stories, by John Curry Walker. A most interesting and usable volume of children story-sermons that are easily told.

Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. Price, $1.50.

The Complete Sayings of Jesus, assembled and arranged in sequence by Arthur Hinds. This little book, containing the complete sayings of Jesus, may be quickly read, but nothing more important can be read today.

John C. Winston Company, 1006 Arch Street, Philadelphia, Pa. Price: cloth, $1; imitation leather, $1.50; genuine leather, $2.

One Prophet—and Another, by Ethel Cutler. In this book Miss Cutler not only brings the prophets to life against the rich background of their times, but she also traces the birth and unfolding of an idea which has been growing in the world for more than 3,000 years.

Woman's Press. Price, $1.50.

Women Leaders, edited by Philip Henry Lotz. The third volume of the series of Creative Personalities, this book contains biographical sketches of women leaders who will be of particular interest to our readers. It includes a biographical sketch of Susannah Wesley, by John W. Prince, pastor of the Methodist Church in Clinton, Connecticut.

Association Press, 347 Madison Avenue, New York, N. Y. Price, $1.25.

By Mrs. H. E. Woolever

Supply Work

"Thank You"—for Supplies

IN RESPONSE to a brief questionnaire sent each national home missions institution as to whether the Christmas boxes were sufficient in number and satisfactory in content many letters of appreciation and thanks have been received. May I quote from a few of the letters?

"We had a very lovely tree and the girls were so happy because they were thinking, perhaps, under the new setup they would not be as well remembered as they were under the old. It would have been a deep satisfaction to the senders if it had been possible for them to peep in upon the joyous and happy faces."

"This past Christmas we received 122 packages which were not sufficient to fill our needs. Quite a few families were crossed off our list because of the lack of materials."

"I do not know that we ever received any lovelier boxes than were sent to us this past Christmas."

"We have been thrilled at the lovely handwork on the comforts that have been set to us, and the care with which the boxes were packed. . . . . In expressing thanks to you, I want you to know that the gifts have had a spiritual significance for us."

"We have been greatly heartened this year at the number who have sent cash instead of supplies. That is always helpful, for we can spend the money exactly as it is needed in the institutions."

As a contrast to this: "We received only two small boxes of Christmas things and they did not arrive until everything was over. For our Christmas party, I went down town at the last minute and bought a cake of soap and a face cloth for each of the fifty-seven girls." (You will be glad to know that we are arranging for a limited Easter shower for these girls, who must not think that the Woman's Division has forgotten them!)

Letters of appreciation have come from foreign fields, too. These are samples:

From Baihar, India, where a much-needed duplicator was sent: "You would have been delighted with the amount of useful stuff we duplicated for the Khandwa Institute. With a duplicator like this nothing but the cost of paper (which has doubled) can hold us down. I hardly know whom to thank for this. Will you see that the proper people are informed that I am simply overjoyed and hope that it will truly mean duplicating our service for Him. We will use it as a sacred trust, I assure you."

From Lodja, Conge Belge, where obstetrical equipment was sent by the returning missionary: "It is for Lodja's part of the obstetrical equipment that I want to thank you now. I'm afraid you in America cannot quite realize what a blessing it is already and how much it is going to mean to us as the months roll on. This district is about three hundred kilometers square, so you can see that it is entirely too far for a woman near her time to walk in here from away out on the district. That is why many babies are born on the path to die. . . . . Now I have a room with a partition in it so that I can use one part of it for a delivery room and the other part for a recovery room. I have put two little native cots in it and two mothers can remain for three or four days before returning to the native villages. We have fixed up the little room with the supplies you sent us and with some which I bought here when I came. I've already had a number of deliveries. The women were so grateful for the care they had and could not thank me enough. I told them some of the women in the Society of Christian Service in America had sent them some of the supplies and they asked me to write and tell you how thankful they were."

Also, from the Belgian Congo where the missionary carried back photographic supplies for visual education equipment comes this: "It is a real joy and comfort to be returning to the Congo with quantities of working equipment. They say our supplies through the companies in the Congo are practically cut off and the few things that can be obtained are clear out of reach in price. The women were more than generous in supplying the things I asked for." In requesting visual education equipment, this missionary had said, "At least ninety per cent of our adult people are illiterate. Contrasting pictures of dirty, fallen-down houses and clean, well-built ones and their surroundings will help in the uphill job of getting people to live in clean villages. Also, pictures of children with hookworm and other skin diseases and as a contrast strong healthy children with clean bodies will help in teaching hygiene."

The Supply Project in the May Program

In the May program, given in *For the Facing of This Hour,* it is suggested that the project be Supplies for Children's Institutions.

A little four-year-old was being read the Christmas story by a worker in a Bethlehem Center. All at once he stopped her and said, "I know where Jesus was born." "Do you, dear?" she replied. "Where?"

"Why, don't you know?" he queried. "Right here in Bethlehem Center."

It is to Centers like this where Jesus may indeed be born in children's hearts and lives that we are sending supplies and thus helping to make possible their service.

Through supplies we are helping to tear down the barriers of ignorance and to make possible a whole new life for many children of India. Imagine little village schools with no equipment, with dirt floors, a few benches. Slates, pencils, simple helps for the teacher make it a place where a child may enter on the educational path which may lead to a college presidency—and even more important—make it possible for the many to gain enough knowledge so that life becomes wholesome and meaningful. Cash for supplies sent through regular channels is put to work in ways like that.

This and That in Supply Work

A request has come from the Government that the Medical Mission Dispensary in Boston, Massachusetts, which is adjacent to the Navy Yard, increase its facilities to care for the wounded and ill in case of bombing. To do this there are needed blankets, sheets, pillow cases. If each conference will send $5.00 for this purpose, furnishings for beds can be provided. This is an emergency need. Cash should be sent through regular financial channels, properly designated.

Please do not send used Christmas cards or magazines to the jurisdiction or division secretaries of supplies. They cannot be shipped to foreign fields and our home mission institutions are supplied. See if any local institution or center can make use of them.

"As Usual," Plus

By Mrs. V. F. DeVinny
Secretary of Organization and Promotion

THE tempo of the American woman's life has been greatly accelerated in the past three months. Today throughout our country women are adjusting their lives in ways they never dreamed they would be called upon to do. Even setting clocks ahead to conserve daylight does not provide sufficient waking hours to answer all the calls that beckon, and no one professes that life can continue "as usual."

For many there is solace in hours so crowded with activities that there is little time left to dwell upon their own personal worries, much less to indulge in self-pity. Indeed, who could bear these tragic days without the relief that comes from the outpouring of self in service above and beyond any selfish interests?

Time must be budgeted to give every worth-while service activity its rightful share of one's ability and energy. The housewife finds the home routine duties taking on new significance. These must be even more carefully executed than in the past. More than ever the home should be a calm haven of refuge. Food must be purchased and prepared with greater skill and care given to safeguard vitamins. The dollar must be stretched to do double duty. Where it is possible to have them, gardens will have to be made and tended and in addition some time found each day for outside activities.

For the businesswomen the pressure of the workday is hectic, overtaxing both brain and nerve and leaving her with strength spent when it is over; yet she, too, must find time to participate in other work. Old habits and time-honored social customs are relegated to a place among "our souvenirs" to make way for the pressing demands of wartime activities. Yes, life has suddenly changed. It has become more complex, and by the same token, there is danger of crowding into the background or eliminating altogether some of the things we once considered of primary importance. It is easy under present conditions to lose our sense of perspective and to fail to put "first things first."

With the multiplicity of calls to service bidding for the church woman's time and interest the Woman's Society of Christian Service stands in imminent danger of losing some of the splendid gains made in the first fifteen months of its existence. The personal work done by our leaders and members during that period in interpreting the aims and purposes of the organization and in developing unity and Christian fellowship have priceless value now and for the future. Unless these are continued with an emphasis which will make an unusual appeal we shall lose much that was accomplished in the beginning. A new fidelity, a "plus service," is necessary to conserve our present gains and to expand the work to meet the ever-increasing responsibilities which devolve upon a Christian organization at this time.

Emerson's oft-quoted lines, "An institution is but the lengthened shadow of a man," might be paraphrased thus: The Woman's Society of Christian Service is the lengthened shadow of the million women who are embraced in its membership who are giving prayer, service, and offerings to perpetuate this institution which exists solely to serve human needs.

One of the best ways to serve the present and to assure the future is to do personal work in the interests of enlisting the other million and more Methodist women who are not members. To this end, the next three months have been designated as "Membership Quarter." We are asking our membership to make this a time of intensive personal work, to put heart and soul into this effort, making the Membership Quarter a period of personal evangelism in which prayer and the service motive will be back of all our efforts to win women for the society, and to put into this personal work a quality which leaves a spiritual impress on the woman who is sought. Our new members should be drawn into this fellowship by the cords of loving personal interest and should be made to realize that membership in this society opens to every woman the *unusual* opportunity to become the "lengthened shadow" of a great Christian institution.

Through the ages some of the most vital spiritual upsurges in the church and the missionary movement came in times of war. The same may happen in our time if we are sensitive to the leadings of God. Doubtless the tempo of our lives will continue to change from day to day, but whatever happens the work of the Woman's Society of Christian Service can take on new meaning and achieve new victories if we determine to pursue the usual with *unusual* vision, enthusiasm, and faithfulness. God grant it!

"In Journeyings Oft"

Excerpts From the Diary Reports of Our Field Workers

"We started at 5:45 A. M. by bus, and ran into a terrific snowstorm. The car just in front of us slid, turned clear over, went into a ditch six feet deep, and landed on all four wheels. No one was hurt, but I held my breath (the *same* breath) the rest of the way."

"Car travel is so tight that the women are having to cut out some accustomed meetings and so many are bending all their effort, time, and money to defense work."

"Zone meeting. Three churches were represented plus visitors from other denominations. The attendance was small. As the weather was extremely cold and the building unheated, the meeting was brief."

"The itinerary was well planned. The meetings began at 10 o'clock each morning and lasted usually until 3:30 in the afternoon. By four o'clock we were packed and on our way to the next appointment. I liked the arrangement of arriving in the town the night before for it eliminated the early rising and the frantic rush to get to the church on time. We covered approximately 675 miles on the tour."

"I was misinformed by the district superintendent, and expected in two places the same night. I tried planning for a joint meeting, but this was not possible, so I had to plan to travel twelve miles to make both in the same night."

"Heavy rainfall. Representatives from two rural sections, district president of Woman's Society of Christian Service and two pastors were present, but neither the pastor nor members of the local church were present, although the building was lighted and heated. Because of bad roads and the absence of host church leaders, the meeting was canceled."

"We are making this round of district meetings by bus and train entirely, due to the restricted use of automobiles."

These are but samples of the difficulties our field workers encounter as they pursue their round of daily duties.

Opportunities for Methodist Students—Summer 1942

By Mrs. Lenore E. Porter, *Secretary*

Methodist Conferences and Camps

The First National Convocation of the Methodist Youth Fellowship

September 1-5. Miami University, Oxford, Ohio

The Regional Student Leadership Training Conferences

June 8-13 Lake Junaluska, North Carolina
Baker University, Baldwin, Kansas
June 15-20 Epworth Forest, Leesburg, Indiana
San Anselmo, California

Christian Mission Service Fellowship—The Lisle Fellowship

June 3-July 15 Lisle (near Ithaca), New York
July 15-Aug. 27 Colorado

Write: Rev. DeWitt C. Baldwin, 150 Fifth Avenue, New York, N. Y.

Work Camps for Methodist Youth

8 weeks (dates to be set) Dearborn, Michigan
Zanesville, Ohio
Bethlehem Center Camp (Nashville, Tenn.)

Write: Dr. Harvey Seifert, 810 Broadway, Nashville, Tennessee

Youth Caravans (caravaners are being selected now)

8 weeks beginning Training centers at:
June 6-13 Lake Junaluska, North Carolina
" Sioux City, Iowa
June 13-20 Epworth Forest, Indiana
" Fort Worth, Texas
June 20-27 Camp Innabah, Pennsylvania
" Stockton, California

Apply to: Dr. Harvey C. Brown, 810 Broadway, Nashville, Tennessee

Interdenominational Missions Conferences

July 14-21 Silver Bay, Lake George, New York
July 25-Aug. 1 San Anselmo, California

Write: Dr. G. Q. LeSourd, 156 Fifth Avenue, New York, N. Y.

General Opportunities for Volunteer Service in Which The Methodist Church Co-operates

Migrant Work—Miss Edith Lowry, Home Missions Council, 297 Fourth Avenue, New York, N. Y.

Student Peace Service—Mr. Harold Chance, American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania

Volunteer Social Service and Group Work Within The Methodist Church

The Methodist Church, through the Woman's Division of Christian Service and the Division of Home Missions and Church Extension, offers opportunities in:

Settlements
Community Centers
Vacation Church Schools
Playgrounds
Summer Camps

Apply through: Secretaries of Student Work, 150 Fifth Avenue, New York, N. Y.

In Defense Industry Areas and Near Camp Communities

As possible opportunities to graduate students especially qualified, two situations are now under consideration; others may follow. For further information write: Mrs. Lenore E. Porter, 150 Fifth Avenue, New York, N. Y.

We must think very realistically in terms of what students may do this summer. "Speed-up" programs on campuses are the order of the day. Many will go into defense industries. Ours, too, must be a "speed-up" program if we would reach these students on time.

The "Regionals"! Every student secretary should do her utmost to get students to the Regionals this year. Here would-be leaders of tomorrow will have opportunity to see the possibility of a world Christian community and plan for action. Young people more than ever need to be given a chance to face together their common problems, to find inspiration and guidance. At a time like this, everyone is aware that a program of aggression is needed. Let's give them a chance to question and see the value of the church in bringing world order.

There will be those who cannot go so far from home. Plans are being made to meet this emergency at summer schools and conferences supported by the Woman's Division (see list under Young Women's and Girls' Work) and at Young People's Institutes—wherever there may be students. Secretaries of student work should co-operate with deans of these schools to set up groups especially for students as the need arises.

Student secretaries themselves should attend conferences on missions and social action for their own sakes in women's groups or with students. Learn the missionary challenge of the church. There are colleges under the Woman's Division in the student project list. How many of these do we know? Should we not be ready to help students get acquainted with these colleges abroad and what their students are doing today? Or how about a visit to a near-by home missions center; perhaps place a student there in volunteer service as an experience. How much of a close-up can we give students on real situations where The Methodist Church is at work?

The Home Church as a Project

If a Caravan has not been scheduled for your church, or if it has, why not a work camp in your own church by your own students? It may not be so romantic perhaps, but why not let the students survey your community and do something about some particular needs and see what happens.

We have many opportunities from which to choose but the one thing we must keep in mind—ours must be a "speed-up" program if we would meet the student—and on time.

Summer Schools and Conferences Sponsored by the Woman's Society of Christian Service

By Mrs. Helen B. Bourne, *Secretary Missionary Education;* Miss Helen L. Johnson, *Secretary Young Women's and Girls' Work;* Miss Ruby Van Hooser, *Secretary Children's Work*

Jurisdiction Schools of Missions

Gulfside (Central Jurisdiction), Waveland, Mississippi ..... August 17-24
Lake Junaluska (Southeastern Jurisdiction), Lake Junaluska, North Carolina ..... July 27-August 4
Mount Sequoyah (South Central Jurisdiction), Fayetteville, Arkansas ..... July 7-17
Ocean Grove (Northeastern Jurisdiction), Ocean Grove, New Jersey ..... July 6-13

Pastors' and Conference Training Schools in which there are Missions Courses

Alabama Conference, Huntingdon College, Montgomery, Alabama ..... June 22-26
Baltimore Conference, Western Maryland College, Westminster, Maryland ..... July 6-12
Arkansas, Hendrix College, Conway, Arkansas ..... June 1-12
Georgia, Wesleyan College, Macon, Georgia ..... June 1-5
Holston, Sullins College, Bristol, Virginia ..... June 22-27
Louisiana, Centenary College, Shreveport, Louisiana ..... June 8-12
Memphis, Lambuth College, Jackson, Tennessee ..... June 15-20
Mississippi, Biloxi, Mississippi ..... June 15-20
North Alabama, Snead Junior College, Boaz, Alabama ..... July 6-10
North Carolina, Duke University, Durham, North Carolina ..... June 8-13
North Mississippi, Wood Junior College, Mathiston, Mississippi ..... June 1-5
North Texas, Southern Methodist University, Dallas, Texas ..... June 15-26
Southwest Texas, Southwestern University, Georgetown, Texas ..... June 1-12
Virginia, Randolph Macon Woman's College, Lynchburg, Virginia ..... June 22-27
West Virginia, Wesleyan College, Buckhannon, West Virginia ..... August 3-8

For further information write the Conference Secretary of Missionary Education.

Schools for Women

Bethesda School of Christian Service, Epworth Park, Bethesda, Ohio;
Mrs. John Seward, Taylor Avenue, Cambridge, Ohio ..... July 7-9
Central Pennsylvania Conference, Newton-Hamilton, Pennsylvania;
Mrs. Lester A. Welliver, 2431 North Second Street, Harrisburg, Pennsylvania ..... August 2-9
Des Plains School, Des Plains, Illinois;
Mrs. Edmond D. Soper, 805 Clinton Place, Evanston, Illinois ..... July 15-17
Erie Conference, Westminster College, New Wilmington, Pennsylvania;
Mrs. V. L. Bloomquist, Albion, Pennsylvania ..... July 19-25
Genesee Conference, Camp Wesleyan, Silver Lake, New York;
Mrs. John O. Mabuce, 48 Tremont Street, Rochester, New York ..... July 12-19
Illinois Conference Institute, Lewistown, Illinois;
Mrs. C. D. Lawson, Aledo, Illinois ..... June 28-July 3
Lancaster School of Christian Service, Camp Ground, Ohio;
Mrs. L. Dale Davis, 2404 Abington Road, Columbus, Ohio ..... July 27-August 1
Lena Institute, Lena, Illinois;
Mrs. H. A. Fenn, Lena, Illinois ..... July 29-31
Lakeside School of Christian Service, Lakeside, Ohio;
Mrs. Clarence D. Laylin, 1972 Indianola Avenue, Columbus, Ohio ..... July 19-25
North Indiana School of Christian Living, Epworth Forest, Leesburg, Indiana;
Mrs. L. Lowell Wilson, Bunker Hill, Indiana ..... June 28-July 4
Northwest Indiana School of Christian Living, Battle Ground, Indiana;
Mrs. Harry M. Braun, 213 North Meridian, Brazil, Indiana ..... July 5-12
Northwest Iowa Bible Conference, Lake Okoboji, Iowa;
Mrs. J. E. Feller, 3910 Forty-second Street, Sioux City, Iowa ..... July 26-August 2
Sabina School, Sabina, Ohio;
Mrs. C. C. Long, 3434 Darwin Place, Cincinnati, Ohio ..... July 7-10
Wisconsin Conference, Camp Byron, Oakfield, Wisconsin;
Mrs. O. C. Hamilton, 150 South Charles Street, Waukesha, Wisconsin ..... June 28-July 4
Camp Innabah School of Missions, Pughtown, Pennsylvania ..... Mrs. H. J. Schmidt, 59 Stratford, Aldan, Pennsylvania
Washington Conference, Baltimore, Maryland ..... Mrs. Mamie P. Thomas, 1006 I. Street, Sparrows Point, Maryland
Montana Conference Institutes ..... Mrs. W. M. Adams, 106 Twentieth Street, S. Great Falls, Montana

Interdenominational Schools

Institute of World Missions, Chautauqua, New York;
Dean, Miss B. Louise Woodford, 930 Twenty-third Avenue, North, St. Petersburg, Florida ..... August 23-29
Council of Church Women's School, Houston, Texas;
Dean, Mrs. W. W. Long, 1709 Southmore Boulevard, Houston, Texas ..... September 21-25
Winona Mission Institute, Chicago, Illinois;
Dean, Mrs. C. E. Paulus, 1359 East Sixty-fourth Street, Chicago, Illinois ..... June 20-27
Geneva School of Missions, Lake Geneva, Wisconsin;
Dean, Mrs. E. P. Hocking, 1015 Oakland Avenue, Janesville, Wisconsin ..... August 9-16
Northfield Missionary Conference, East Northfield, Massachusetts;
Dean, Dr. E. J. Werner, 235 East Forty-ninth Street, New York, N. Y. ..... July 6-14

Schools for Young Women and Girls

Detroit Conference, World Fellowship Camp, Waldenwoods, Michigan; Dean, Mrs. Howard Young ..... August 2-9
Methodist Missionary Maidens, Kansas City, Missouri; Dean, Mrs. Frank L. Dorr;
Junior High House Party ..... June 8-11; Senior High ..... June 15-18
Illinois Conference, Camp Me-Gi-Ca, Lewiston, Illinois; Dean, Mrs. L. B. Hazzard ..... June 29-July 3
Carrie Barge House Party, Williamsport, Pennsylvania; Dean, Mrs. L. P. Greenawalt ..... June 22-29
Camp Yo-Pe-Mi-Ca, Epworth Forest, Indiana; Dean, Miss Brittie Baker ..... June 29-July 4
Camp Wesleyan, Minneapolis, Minnesota; Dean, Mrs. George Walker ..... June 15-22
Camp Wesleyan, Silver Lake, New York; Dean, Mrs. John Mabuce ..... July 13-19
Camp Innabah, Philadelphia Conference—Senior High; Dean, Mrs. Paul G. Masters ..... July 25-August 1
Camp Innabah, Philadelphia Conference—Junior High; Dean, Mrs. Arthur H. MacCorkle ..... July 18-25
Camp Dempster, New Haven, New York; Dean, Mrs. B. L. Waters ..... June 27-July 4
Troy Conference House Party, Poultney, Vermont; Dean, Miss Hazel Best ..... August 2-8
Camp Quest, Mount Hermon, California; Dean, Mrs. Earle L. Menker ..... July 11-18
Methodist Girls' Camp, Camp Radford, California; Dean, Mrs. Herman W. Pyle ..... July 25-August 1
Erie Conference House Party, New Wilmington, Pennsylvania Dean, Mrs. Kenneth Vollbrecht ..... July 19-26
Girls' School, Lakeside, Ohio; Dean, Mrs. Carl S. Bechberger ..... July 19-25
Pittsburgh Conference, Jumonville, Pennsylvania; Dean, Mrs. Charles Wegner ..... June 28-July 4
Camp Quest, Spirit Lake, Iowa; Dean, Mrs. W. M. Hubbard ..... July 6-13
Camp Inspiration, Aurora, Illinois; Dean, Mrs. H. E. Mann ..... July 12-19
Camp Wyogimisca, La Plume, Pennsylvania; Dean, Mrs. W. J. Dubrick ..... July 6-13
3M, Battleground, Indiana; Dean, Mrs. Henry M. Braun ..... July 5-12
Camp Evergreen, Piqua, Ohio (Lexington Conference); Dean, Mrs. A. O. Wallace ..... August 10-17
Central Jurisdiction, Gulfside, Waveland, Mississippi; Dean, Miss Muriel Day ..... August 17-24
Camp Merry Eye, Bethesda, Ohio .....

For further information, correspond with the Conference Secretary of Young Women's and Girls' Work.

NOTE: In addition to the above list a goodly number of Young People's Institutes will have regular class periods dealing with the work of the Woman's Society of Christian Service. This is a new plan for many summer agencies and we are delighted with the fine spirit of co-operation which is being shown.

Summer Schools for Children's Workers

Ocean Grove, New Jersey (Northeastern Jurisdiction School) ..... July 6-13
Mt. Sequoyah, Fayetteville, Arkansas, Leadership School (South Central Jurisdiction School) ..... July 20-31
Lake Junaluska, North Carolina, Leadership School (Southeastern Jurisdiction School) ..... August 3-14
Gulfside, Waveland, Mississippi (Central Jurisdiction School) ..... August 17-24
Lakeside, Ohio (Ohio Conference School) ..... July 19-24
Lancaster, Ohio (Ohio Conference School) ..... July 27-August 1
Newton-Hamilton, Pennsylvania (Central Pennsylvania Conference School) ..... August 2-9

For additional information write your Conference Secretary of Children's Work.

Announcing . . . .

THE SECOND ANNUAL REPORT

of the Woman's Division of Christian Service

It can now be obtained from Literature Headquarters, at 420 Plum Street, Cincinnati, Ohio, and from the distributing offices, for 25 cents per copy. This is often called the officer's "workbook," for it contains information about the Woman's Division and Woman's Society that can be secured in no other form.

450 pages! Send 25 cents now for your copy.

Wesleyan Service Guild

By Marion Lela Norris

America's Prayer Minute

(6 P. M. Daily)

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

"For the arms of the wicked shall be broken: but the Lord upholdeth the righteous."

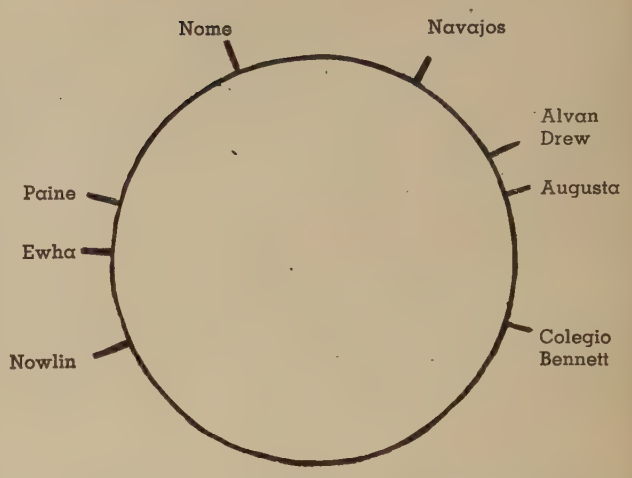
O great heavenly Father, forgive us in that we have failed thee and increase our trust as we cry aloud for thy blessing of peace.

When thy children are set in the midst of difficulties and dangers give them a renewed sense of thy strength and power, we beseech thee. Grant that we all may be willing to take our part in thy tremendous purpose until thy kingdom shall come in the hearts of men and thy peace shall cover the earth as the waters cover the sea.

The spiritual life chairman is emphasizing the reading of religious literature. A report from one of the large public libraries tells us that there has been a sharp increase in this type of reading since America's entrance into the war. Such classics as St. Augustine's *Confessions* and Thomas à Kempis' *Imitation of Christ* are having wide circulation. Harry Emerson Fosdick's *Living Under Tension* and Leslie D. Weatherhead's *This Is the Victory* are, according to the head of the religion department, among the most popular of the modern religious books.

The work which the Wesleyan Service Guild supports is all part of the Woman's Division of Christian Service. For Guild projects eight have been selected because of their particular interest to employed women. Let the circle represent the work of the Woman's Division. Out of this circle the Guild has raised the eight pieces of work indicated, and to these asks each unit to make some contribution. In addition it is expected that many units will wish to raise out of the circle other projects because their conference or jurisdiction is backing those projects.

In the local church, the Guild pledge is not included in that of the local Woman's Society. It is over and above the Woman's Society pledge, and might be represented by the diagram of a frosted cake: the Woman's Society pledge is the cake; the Guild pledge is the frosting. When the minister makes his annual report of the adult work in his church, he adds the frosting to the cake.



Wesleyan Service Guild

Annual Report 1941 (by Jurisdictions)

Jurisdiction	No. Units	No. Members	Missions Projects	Cultivation Fund	C. S. R. & L. C. A.	Methodist Woman	World Outlook
Northeastern	259	4,471	$12,791.61	$85.41	$1,285.20	118	57
Southeastern	680	13,342	30,718.91	452.50	9,255.09	623	615
North Central	495	9,541	30,891.32	799.95	3,890.51	708	296
South Central	514	8,333	16,498.33	438.82	5,330.29	474	346
Western	140	2,749	7,145.53	76.70	996.10	124	55
Central	47	890	444.74	17.75	214.00	15	13
Totals	2,135	39,326	$98,490.44	$1,871.13	$20,791.19	2,062	1,382

Like most reports for the first year of unification, the Guild statistics are incomplete. Many units' financial reports are not included in the above figures because they turned their gifts over to the local Woman's Society of Christian Service to which credit was given for the Guild work. Likewise the Guild cultivation fund in many instances was included in that of the Woman's Society of Christian Service. Since it is from this fund that the Guild usually plans to send its delegate to the Assembly, we wish to express appreciation to those conferences which recognize this situation and are therefore helping to send the Guild delegate to Columbus.

Book Lover's Corner*

"Even if you read all the books in the world, you don't read more than you have in your heart."—**Sören Kierkegaard.**

QUOTABLE BIBLE, edited by **Louis M. Notkin.** Selected passages for consecutive reading, from the King James Version. $3.00. Samuel Curl, Inc. 1941.

CHRISTIAN ADVOCATE. **Bible issue.** March 12, 1942.

HOW JESUS DEALT WITH MEN, by **Ray Calkins.** $1.75. Abingdon-Cokesbury. 1942.

PEACE UNTO YOU, by **Charles Franklin Parker.** $3.00. Republican Gazette, Phoenix, Arizona. 1942.
Devotional book, poetry and pictures from Arizona, with Biblical quotations on each page. Splendid for family or personal worship.

INTRODUCING AUSTRALIA, by **C. Hartley Grattan.** $3.00. Day. 1942.
A timely and well-written book, covering Australia's history, industry, agriculture, politics, and cultural life.

JOURNEY FOR MARGARET, by **William Lindsay White.** $2.50. Harcourt. 1941.
The chapters on Margaret, an English orphan whom the author brought back to America, constitute a significant part of the book.

DEFENSE WILL NOT WIN THE WAR, by **William Fergus Kernan.** $1.50. Little. 1942.
The importance of looking realities squarely in the face and of thinking offensively is strongly emphasized in order that the axis may be defeated.

YOUTH AND THE WAY OF JESUS; building a philosophy of life, by **Roy A. Burkhart.** $2.00. Round Table Press. 1939.
A readable book which should prove helpful to young people.

THE DOCTORS MAYO, by **Helen Clapesattle.** $3.75. University of Minnesota. 1941.
An authoritative and unusually interesting biography of the three Mayos, father and sons.

BIG FAMILY, by **Bellamy Partridge.** $2.75. McGraw. 1941.
The story of the author's family life in the late nineteenth century—a unique contribution to American social history. Ideal for reading aloud.

AMERICA'S FIRST CRUSADE, by **Herbert Hoover.** (1934). In book form, $1.25, Scribner's. 1942.
To secure lasting peace, we must profit by the unfortunate experiences of 1919.

MUSIC AS A HOBBY, by **Fred B. Barton.** $2.00. Harper. 1942.
For the musically minded, even if they cannot carry a tune. Especially interesting to those associated with children.

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* Order books from your nearest Methodist Publishing House. Do not order from Literature Headquarters.

WINDSWEPT, by **Mary Ellen Chase.** $2.75. Macmillan. 1941.
Another fascinating novel with a Maine setting, written in beautiful prose.

A LEAF IN THE STORM, a novel of war-swept China, by **Lin Yut'ang.** $2.50. Day. 1941.

RETURN TO THE FUTURE, by **Sigrid Undset.** $2.50. Knopf. 1942.
The author relates her experiences, since the Nazi invasion of Norway, during her journey through Europe, Russia, Siberia, and Japan to the United States. The essay at the end gives the title, "Return to the future."

WEAPONS FROM WASTE, by **Marquis W. Childs,** in Atlantic Monthly, for February, 1942.

CIVILIAN DEFENSE—**University of Chicago Round Table Broadcast,** March 8, 1942. 10 cents.

CONSUMERS' GUIDE, a publication of the **Department of Agriculture.** Fifty cents per year.
The issue for January 15, 1942, contains "tips on stretching the life and usefulness of your household goods."

RESURGAM (I Shall Rise Again), a fascinating new pamphlet by **Mrs. H. E. Woolever** on the situation in China. (Ten cents, Literature Headquarters.) See page 32 for other leaflets now available.

New Free Leaflets Sent on Request**

THE METHODIST STAKE IN HAWAII.
PHILIPPINE ISLANDS CENTER OF PACIFIC FURY.
THE METHODIST STAKE IN MALAYSIA.
THE WAR MOVES INTO BURMA.

The Guild Exhibit

The Guild Exhibit at the Assembly in Columbus will include unique ideas which local units have found most helpful in carrying out Guild work—programs of the four-fold plan, interracial trips, supplies and handwork, plans for raising the Guild budget, and so on. If you have not yet sent in yours, please mail them at once to the Guild office in New York, and indicate whether they are to be returned to you at the close of the Assembly.

Guild Week-end Conferences

There will be two Guild week-end conferences to which any Guild members and their friends are invited:

July 18-19, Mount Sequoyah, Fayetteville, Arkansas, following the School of Missions. Make your reservation as soon as possible by writing Reverend Samuel Yancey at the above address.

July 25-26, Lake Junaluska, North Carolina, preceding the School of Missions. Dr. E. Stanley Jones will be there on Sunday. Make your reservations without delay by writing to Mr. J. C. Stiles, Manager of Mission Inn.

Please let your conference Guild secretary know whether you are attending the week-end Guild conference, or the entire session of the School of Missions.

Mabel Ruth Nowlin

A letter has just come from the Guild missionary in China. Miss Nowlin writes: "I had an interesting visit to our Methodist Church at Kienyang, recently, where Dr. Irma Highbaugh is in charge of some experimental work in Christianizing the Home. On the day preceding our visit one of the children of the Nursery Play Group had been seized with some kind of illness that sounded like ruptured appendix. With no hospital or doctor anywhere near, the child died.

"We went with the Christian teacher to see the mother who is not a Christian. In her grief we told her of our Christian faith that the little girl was alive. When asked if there would be a funeral for the child, the mother said, 'Oh no, neither Taoists nor Buddhists pay any attention when a child dies. It is only adults who ever have funerals.' We asked her if she would like to have the Bible woman conduct a Christian funeral, and she consented.

"The children made a pretty evergreen wreath, brightening it with yellow mustard flowers, and sang at the funeral 'Jesus Loves the Little Children.' The Bible woman explained those beautiful words, heard for the first time on that countryside, 'I am the resurrection and the life.' Old Grandmother Hsu, 70 years old, attended and asked the Bible woman afterward, 'When I die, will you have a funeral like this for me?' She was assured that it was quite possible.

"So once again 'a little child shall lead them,' and the listening to the Christian message of the worth of every little child, and of Jesus' message of eternal life, has given a fresh interest in the Christian work of that locality."

"V's and P's"*

Roger W. Babson, the internationally known economist, stated that he was being asked repeatedly why he was so "certain that Hitler will lose World War II. Of course there are many reasons (here he lists some of the military and industrial powers of the Allied nations). Not being in any sense a pacifist, I recognize the importance of these and other material forces.

"Far more important, however, is the spirit of those who are fighting for freedom and justice. . . . . The pages of history teach that the famous chariot races have not been won by the swiftest, nor have the vital battles been won by the strongest. The 'still, small voice' in the human soul is more powerful than horses and chariots, or than tanks and bombers.

"As a sick man turns to God for help, so will the people of the innocent nations today held in brutal subjugation. . . . . I oppose and defy the popular belief that these subjugated peoples are 'helpless' because their arms and ammunitions have been taken away from them. . . . . The marking of 'V's' on walls and highways will be followed by the marking of 'P's' (prayers) on minds and hearts. Then real victory will come.

"Hundreds of millions of people in these subjugated countries can and will pray . . . . . The military machine may take away arms, confiscate writings, and imprison those who speak for freedom and justice . . . . but it cannot prevent peoples from praying. Ultimately, these millions will unite in doing this—silently and unbeknown to their brutal enemies. These prayers added to the material sacrifices which all of us must make will bring victory. . . . .

"We in America, especially, must realize that money, munitions, and even numbers of men alone will not save us. Yea, we may even need to make some restitutions before we can go to the altar with clean hands.

"When these things take place, I am sure that 'P's' and 'V's' together will develop a better world than we have ever yet seen. These things can happen because the democracies, notwithstanding all their faults, are more on God's side than the dictatorships. The great spiritual awakening which I have long been forecasting is coming. *It may be born, however—not in the American and English churches as I had hoped—but in the souls of the downtrodden millions of Europe, Asia, and Africa."*

** These may be secured at Literature Headquarters, 420 Plum St., Cincinnati, or from 150 Fifth Avenue, New York, N. Y.

*From "Union Signal."

Conference Pledges

By Mrs. Ina Davis Fulton, *Treasurer*

Comparative Summary of Conference Pledges Made and Paid for 1941 and Pledges Already Made for 1942

Jurisdiction and Conference	Pledged	Paid	Pledged for 1942
North Central Jurisdiction:			
Central Northwest	$4,500.00	$4,243.03	$4,210.00
Dakota	8,114.10	9,278.86	8,200.00
Detroit	69,669.67	107,983.79	68,756.00
Illinois	97,986.00	74,406.62	80,000.00
Indiana	61,720.00	56,478.57	57,000.00
Iowa-Des Moines	51,316.00	46,147.56	51,316.00
Michigan	43,000.00	44,206.81	43,860.81
Minnesota	19,712.00	24,517.56	19,712.00
North Dakota	7,095.00	7,626.80	7,095.00
North Indiana	42,496.47	47,586.29	45,000.00
North-East Ohio	126,415.00	121,552.69	108,800.00
North Minnesota	24,884.00	24,712.57	24,148.00
Northwest Indiana	26,000.00	24,149.60	25,500.00
Northwest Iowa	22,000.00	22,028.65	22,000.00
Norwegian-Danish	1,600.00	2,282.56	1,650.00
Ohio	160,000.00	156,933.32	125,000.00
Rock River	84,835.00	85,240.23	84,835.00
Southern Illinois	26,220.00	24,095.90	26,000.00
Upper Iowa	25,455.00	29,684.72	25,455.00
West Wisconsin	12,450.00	12,451.96	12,500.00
Wisconsin	20,165.00	22,917.74	20,000.00
Total	$935,633.24	$948,525.83	$861,037.81
Northeastern Jurisdiction:			
Baltimore	72,800.00	79,716.76	65,350.00
Central New York	35,000.00	39,631.88	33,000.00
Central Pennsylvania	39,495.00	40,707.41	39,495.00
East German	2,300.00	2,315.89	2,300.00
East Swedish	.....	1,234.50	.....
Erie	57,968.00	72,005.92	46,000.00
Genesee	42,936.00	36,758.05	35,000.00
Maine	5,900.00	5,795.12	6,000.00
New England	25,551.00	23,156.97	26,000.00
New England Southern	10,000.00	11,593.55	10,000.00
New Hampshire	2,400.00	4,078.09	4,000.00
New Jersey	27,000.00	31,371.76	28,000.00
New York	28,000.00	25,791.41	28,100.00
New York East	40,551.00	35,861.87	36,500.00
Newark	43,000.00	39,686.38	40,000.00
Northern New York	22,000.00	20,010.84	21,500.00
Peninsula	18,000.00	22,393.87	20,000.00
Philadelphia	70,000.00	61,888.52	65,000.00
Pittsburgh	77,700.00	75,463.27	72,000.00
Troy	31,000.00	40,826.11	32,000.00
West Virginia	62,000.00	59,777.70	62,000.00
Wyoming	39,420.00	31,461.76	32,000.00
Total	$753,021.00	$761,527.63	$704,245.00
South Central Jurisdiction:			
Central Kansas	54,000.00	51,267.83	54,000.00
Central Texas	23,500.00	25,017.92	24,250.00
East Oklahoma	18,775.00	20,217.09	19,000.00
Indian Mission	275.00	274.97	300.00
Kansas	36,000.00	35,151.37	36,000.00
Little Rock	20,100.00	21,265.03	21,000.00
Louisiana	30,000.00	31,953.57	31,000.00
Missouri	15,000.00	14,509.23	15,000.00
Nebraska	55,000.00	39,489.87	45,000.00
New Mexico	6,650.00	5,389.66	6,700.00
North Arkansas	20,500.00	20,917.47	20,500.00
North Texas	25,000.00	25,088.70	25,500.00
Northwest Texas	22,000.00	22,001.66	22,250.00
St. Louis	22,500.00	24,210.34	23,500.00
Southwest Mexican	.....	276.05	300.00
Southwest Missouri	26,000.00	25,596.15	26,000.00
Southwest Texas	27,000.00	28,692.00	29,000.00
Texas	32,500.00	36,558.96	33,000.00
West Oklahoma	34,000.00	28,457.34	30,000.00
Total	$468,800.00	$456,335.21	$462,300.00

Jurisdiction and Conference	Pledged	Paid	Pledged for 1942
Southeastern Jurisdiction:			
Alabama	26,275.00	28,354.65	28,333.00
Florida	48,000.00	52,140.91	51,000.00
Holston	37,000.00	39,271.51	39,000.00
Kentucky	25,000.00	24,392.41	25,500.00
Louisville	20,500.00	22,386.89	22,050.00
Memphis	32,500.00	32,570.00	33,000.00
Mississippi	21,100.00	22,585.10	23,650.00
North Alabama	32,000.00	33,373.97	34,400.00
North Carolina	41,000.00	45,571.33	43,000.00
North Georgia	50,000.00	51,203.00	50,000.00
North Mississippi	21,000.00	21,028.55	21,000.00
South Carolina	24,500.00	24,986.21	24,500.00
South Georgia	46,000.00	45,975.00	46,000.00
Tennessee	25,700.00	25,925.00	25,700.00
Upper South Carolina	23,000.00	24,521.11	24,500.00
Virginia	70,000.00	75,238.30	70,000.00
Western North Carolina	55,000.00	58,100.02	56,400.00
Total	$598,575.00	$627,623.96	$618,033.00
Western Jurisdiction:			
California	40,477.00	37,781.81	37,760.00
Colorado	25,875.00	22,537.91	25,875.00
Idaho	5,475.00	4,868.83	5,500.00
Montana	5,365.00	6,091.94	5,500.00
Oregon	16,067.00	16,322.72	15,800.00
Pacific Northwest	29,950.00	22,318.18	30,000.00
Southern California-Arizona	134,007.00	109,103.84	135,000.00
Utah	.....	943.88	651.00
Wyoming State	965.00	2,588.10	2,800.00
Total	$258,181.00	$222,557.21	$258,886.00
Central Jurisdiction:			
Atlanta	.....	433.50	500.00
Central Alabama	.....	365.00	770.00
Central West	.....	488.00	500.00
Delaware	.....	4,203.88	4,337.00
East Tennessee	.....	400.00	449.00
Florida	.....	289.96	250.00
Lexington	.....	2,132.66	1,975.00
Louisiana	.....	471.14	478.00
Mississippi	.....	312.88	575.00
North Carolina	.....	750.00	800.00
Savannah	.....	257.00	250.00
South Carolina	.....	740.80	800.00
South Florida	.....	176.00	150.00
Southwest	.....	169.00	400.00
Tennessee	.....	257.00	500.00
Texas	.....	751.31	770.00
Upper Mississippi	.....	118.99	500.00
Washington	.....	2,343.76	2,200.00
West Texas	.....	244.30	389.50
Total	.....	$14,905.18	$16,493.50
Hawaii	.....	878.00	.....
Cuba	.....	270.16	.....
Total		$1,148.16	
GRAND TOTAL	$3,014,210.24	$3,032,623.18	$2,920,995.31

Hoping each conference will make an additional pledge so that the Jurisdiction pledges may reach a total of $3,500,000 to meet the minimum needs of the Woman's Division for 1942—a pledge service is being arranged for the meeting of the Assembly at Columbus. In some conferences there may be balances that can now be given to meet the demands of world conditions. There may be a possibility that additions can be made to pledges made at jurisdiction meeting. The individual gifts make possible the total! What will *you* do?

Send twenty-five cents at once to Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati, Ohio, for *The Assembly Bulletin*, which is to be issued in one volume at the close of the Assembly, May 19-22, 1942. Every officer will want an account of this First Assembly of the Woman's Society of Christian Service. Don't delay any longer as it is necessary to have subscriptions at Literature Headquarters in advance of the meeting.

Rebuild the Altars!

(*Continued from page 20*)

divine sources of personal power; they provide the needed tonic for meeting the temptations, solving the problems, and accomplishing the difficult tasks of the every day.

It is in such an atmosphere of genuine devotion that children ought to be brought up. This truth cannot be emphasized too strongly. Children need these religious setting-up exercises daily in order that they may grow spiritually tall and strong. No one will deny that health, whether of body, mind, or spirit, depends upon proper exercise and nourishment. To fail at this point is to invite certain disaster. There is much practical wisdom, the wisdom of experience, in the Scriptural admonition: Train up a child in the way he should go; and when he is old, he will not depart from it.

To see that children get such religious training in the home is, I firmly believe, one of the imperative duties of all Christian parents. To neglect that imperative is to fail at a vital point, for parents thus seriously handicap their children at the very beginning of life's race and put their whole future in needless spiritual peril.

The Family Altar needs to be rebuilt!

Wanted: Good, used pianos. One for Pavillion Project in Wyoming, one or more for music students in Bennett College, Greensboro, North Carolina. Portable phonographs for the Navajo Mission are needed. Societies near these centers, please take notice. Also, church and *American Youth* hymnals in good condition are wanted by several institutions. A number of sewing machines have been requested. If you can help meet these needs, please write Mrs. H. E. Woolever, Candor, New York.

OKLAHOMA CONFERENCE RURAL WORK.—For the past nine years the Community House at Hartshorne has been used as a church. It was in February of this year that a worker was sent back to minister to the people who have become very discouraged because of economic losses due to the fact that most of the mines have been closed and a spirit of defeatism has permeated the church and the community.

There is a great mission field in the heart of the East Oklahoma Conference of some 360 square miles with 15,000 to 20,000 people. We are working in the local church in Hartshorne and in rural churches in surrounding territory.

Visiting in the homes of the people, working with the Woman's Society of Christian Service and with the young people help carry on the program of the church. We also have a group in recreation and stories every Saturday afternoon at one of our rural schools. In all of our work we seek to bring the lost to Christ through these various activities. While many of our families have lost hope, others go on year after year hoping that things will be better next year, while some of their neighbors become so discouraged they join the vast throng of "Uprooted Americans."—MARTHA STEWART, Deaconess, Hartshorne, Okla.

Christian Social Relations

(*Continued from page 17*)

souls of men and women; the continuous call of humanitarian agencies for the time, service, and money of our women; and the urgent need for the church to fill its place as the greatest stabilizing power in the world to demonstrate the validity of its faith in the worth of human beings and to proclaim its confidence that the Christian way of life will endure and become the foundation of a world at peace.

Believing that the need of our people for the sustaining influence of the church and the need of the church for the support and assistance of our people is paramount, the Committee recommends:

1. That Methodist women give more steadfast and loyal devotion to the program and work of the church and the Woman's Society of Christian Service and continue faithful and regular attendance at church services and meetings of the society.

2. That Methodist women continue their full support in time, service, and money to the church and the Woman's Society of Christian Service—keeping in mind that these responsibilities are theirs and theirs only. No other group will maintain and support the work or fill the gap which their neglect would create.

3. That Methodist women strengthen their families through a truly religious home life and a more adequate understanding of and emphasis on the joint program of Christian Education for Children and Youth being undertaken by the church and the Woman's Society of Christian Service.

4. That Methodist women through daily living bring to young people, whether in armed service or defense work, a confident assurance of the ultimate achievement of a world in which men and nations can live, work, and serve together in peace.

Church women are specially urged to observe *Christian Family Week* during the week of May 3-10. You will also find the new pamphlet *The Family Covenant With Posterity* a very worthwhile addition to your church library on the family. Secure it from Social Action, 289 Fourth Avenue, New York, N. Y., price 15 cents; do *not* send to Literature Headquarters for it.

Mrs. Gurnsey Walker is the author of many skits and playlets that can be put on in circle meetings. She will be glad to send you a catalogue and suggest something that may be just what you are looking for in the way of a demonstration. Address Mrs. Walker at 1560 York Street, Denver, Colo.

Announcing PUBLICATIONS

NEW PAMPHLETS ON FIELDS OF WORK

Each, 10 cents

Christian Education in a Democracy (Educational Institutions)

Resurgam (China)

Jai Christ (India)

Defenders of the Faith (Philippines)

PROGRAM MATERIAL FOR LOCAL SOCIETIES 1942. 75 cents

This material includes the program book, worship services, and set of six pictures.

"For the Facing of This Hour"

Program Book. 25 cents, additional copies in quantities, 20 cents.

Worship Services. 10 cents.

Set of Pictures. 50 cents.

STUDY BOOKS 1941-42

Christian Roots of Democracy in America. Adult—Home. 60 cents.

A Christian Imperative: Our Contribution to World Order. Adult—Foreign. 60 cents.

Author of Liberty. Young People—Home. 60 cents.

The Seed and the Soil. Young People—Foreign. 60 cents.

(Helps for the study of each of the above books. 2 cents each.)

Brothertown. Junior high school—60 cents. (Supplementary: LIVING TOGETHER IN TODAY'S WORLD. 50 cents.)

Young America Makes Friends. Juniors—Home. 50 cents.

We Gather Together. Juniors—Foreign. 60 cents.

NEW LITERATURE

The Revised Guide. Each, 10 cents.

Contains information for organizing a Society and for officers.

The Corresponding Secretary's Record and Report Book. Each, 35 cents.

Local.
District.
Conference.

Treasurer's Record and Report Book. Each, 35 cents.

Contains blanks for monthly reports sent to the district and conference to the local society, also blanks to be treasurer.

Deaconess Work—

What It Means to Be a Deaconess. Free.

The Methodist Deaconess. Free.

Christian Social Relations and Local Church Activities—

Activities for 1942. Free.

Bibliography and Resource Agencies. Free.

For Young Women and Girls—

The Methodist Youth Fund. Free.

Do You Know the Answer. Free.

For the Wesleyan Service Guild—

Note: See former issues of THE METHODIST WOMAN and the catalogue.

SECOND ANNUAL REPORT

Each, 25 cents

PLAYS

This Thine House

About a church in a changing neighborhood. One act; 5 men, 2 women, 7 children; 20-30 minutes. Price, 15 cents.

We Call It Freedom

A presentation involving American social and racial issues. One act; 4 women; about 30 minutes. Price, 15 cents.

For other plays, see Catalogue.

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For printing stationery, programs, etc. Price, 75 cents each. Please state which size you desire.

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